The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1937, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada, $5.50; Foreign: $6.00. Single copies: $.10.

VOLUME XXVI | Friday, October 8, 1937 | NUMBER 24

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CRIME PREVENTION

WE REGARD is as a very healthy sign that many organizations are studying the increasingly menacing problem of crime in the United States, and are emphasizing the immediate need of applying correctives to many deplorable social tendencies.

The Institute of Criminal Science, for example, is now conducting a crime clinic in Washington's Wardman Park Theatre. A most interesting weekly program has been prepared. Prominent speakers, including Professor Ernest R. Groves, Professor Harvey Zorbaugh, Judge Gustav L. Schramm, Warden Lewis E. Lawes and Sir Willmott Lewis, will, during the course of the next six months, discuss such vital topics as the relation of motion pictures, the press and radio to crime, community organization in a crime prevention program, mental hygiene, the juvenile court, the economic factors in crime, and probation and parole in relation to crime prevention.

Such an eminently worth-while civic project, and similar community enterprises in other cities, are deserving of generous support by all public-spirited citizens. There is no doubt, as many experts have testified, that an informed educational leadership is the soundest method of crime prevention. Such an enlightened leadership, in our opinion, must first be exercised in the home, and secondly in the community. There can be no adequate solution to the crime problem if either responsibility is neglected, ignored or thrust aside.

In his encyclical on the Christian Education of Youth, Pope Pius XI directed attention to the present lamentable decline in family education. The offices and professions of a transitory and earthly life, he pointed out, are prepared for by long and careful study. For the fundamental duty and obligation of educating their children, however, many parents "have little or no preparation, immersed as they are in temporal cares."

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Parents are not endowed by nature with the knowledge and technical skill which the proper Christian education of a child unquestionably demands. They must fit themselves by private or group study to guide and direct the child's physical, mental, emotional and social development. Most important of all, of course, is the child's moral and religious training. But it is precisely at this point that far too many parents, largely through their own fault, are most incompetent—and this incompetence is almost invariably reflected in the juvenile delinquency statistics in large centers of population from New York to San Francisco.

We regard it as a second healthy sign that men and women of all classes are beginning to do something, in a positive way, to fulfil the sacred obligations of parenthood. They are endeavoring to increase their understanding of the religion they profess. They are striving to put into active practise in the home what they believe. Parent-educator groups in various progressive parts of the country are now discussing problems that confront them in imparting religious instruction and making religion a vital factor in the lives of their children. Greater progress in this tremendously important field of parent education will undoubtedly be made as a result of the deliberations of the Catechetical Congress of the Confraternity of Christian Doctrine which will be held in St. Louis, October 9-12.

"When in the face of father or mother there shines forth reverence for that which is holy," Karl Adam asserted, "when over the family sanctuary there hovers the spirit of Christ, when human love intermingles freely in the family circle with love divine, then the image of Christ unfolds itself in the child's heart, unnoticed like the unfolding of a flower. He is being prepared in the family sanctuary for his eternal destiny. He is being truly made a child of God, an heir to His kingdom."

While adequate religious instruction in the home, enriched and deepened by similar instruction in the school, is by far the best antidote to crime, the community environment still presents a grave problem. We are altogether blind to what is happening around us if we do not realize that we live in a world that is extraordinarily hostile to Christian ideals and practises. What is accomplished in both home and school may largely be undone by atheistic influences—unless we meet the social, cultural and recreational needs of youth by a varied program under properly trained auspices.

Fortunately, and we regard this newest achievement of ecclesiastical and lay leaders as a third healthy sign, the National Youth Committee of the National Council of Catholic Women and the Catholic Youth Organization are doing a magnificent work in training young people toward the conservation and the intensification of Christianity which must inevitably result in a splendid strengthening of American democracy against all subversive, totalitarian ideologies.

The Milwaukee C. Y. O., to quote but one example, does not minimize the serious delinquency problem but, according to the official manual, the present program does not set out primarily to prevent or to correct the juvenile delinquent. Incidentally and accidentally it does deal with delinquency; but officials are profoundly convinced that the creation of a proper recreational environment will not merely achieve desirable results but will at the same time prevent delinquency and do much to win back the boy who has been delinquent. The objective is not negative but affirmative. The emphasis is not upon juvenile sickness but juvenile health. The motivating principle is that when youth is agreeably occupied in a healthy atmosphere, with clean companionship, and under interested and competent leadership, he will have neither the time nor the inclination to stray from the path of virtue.

In its religious outlook, a similar affirmative viewpoint can be found. The principle is that of so strengthening the youth in his religious beliefs that he will not merely remain loyal to Christianity but will go out and bring back those who have strayed and preach the Gospel to those who have never known its consoling truths.

The C. Y. O. does not regard itself as primarily an anti-communistic organization—except in the sense that all Christian organizations are uncompromisingly opposed to that philosophy of life. It feels that Christian self-perfection, issuing into virile action, can still be made the most potent force for good in the world. Instead of merely denouncing atheistic Communism, it insists upon preaching a truly Christian democracy.

In such a democracy, which all men of good-will should labor unceasingly to build, crime will not be abolished by some magisterial fiat; but young people will be aided and encouraged, whatever their station in life may be, to seek that eternal happiness for which they were created.

Week by Week

The Trend of Events

FOUR years ago President Roosevelt created the National Emergency Council which rapidly became one of the administration's most potent organizations. By another executive order the NEC, now regarded as superfluous, will cease to exist on December 31. While the emergency may be definitely a thing of the past, President Roosevelt correctly interpreted national sentiment, we believe, when he declared that the American people did not want him to "coast" through his second term. Republican leaders are attempting to infuse new life into

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their party. They hope to make the best possible use of administration mistakes and to take full advantage of the present rift in Democratic ranks. But something more is needed. The party, if it is to survive at all, must construct a positive political philosophy, must be reorganized along less conservative lines. There can be no rebirth, in our opinion, if the party continues to be a symbol of reactionary Old Guardism. The board of governors of the Federal Reserve System reported that industrial activity advanced from the level of the two preceding months and was close to the volume of last spring. There does not seem to be any completely satisfactory answer therefore to the mystery of the downward trend in the stock market. The total market value of all listed stocks declined from approximately $60,000,000,000 in January to less than $57,000,000,000. Chairman Douglas of the Security and Exchange Commission merely remarked that "prices always go up and down" and that he hoped to discover whether market trends are being shaped by natural economic forces or by artificial ones. So far as we are able to judge, the prevailing gloom in Wall Street is not being reflected throughout the country.

THE BOMBING of the civilian population in Nanking, Canton and a score of other cities in Eastern China was motivated, according to Japanese spokesmen, by a humanitarian desire to bring the undeclared war to an early conclusion. The Japanese government has frequently given assurances that it would limit, "as far as possible, the dangers to noncombatants resulting from hostilities in China." The subsequent brutal massacre of approximately 2,000 civilians, most of them, according to press reports, terror-stricken refugees huddled in pitiful camps, may be regarded in Tokyo as the supreme quintessence of humanitarian idealism and brotherly love, but the rest of the world can only regard these barbarous incidents as a violation, in the words of our government, of the "principles of law and of humanity." Many observers regard such terroristic tactics as a manifestation of extreme desperation. The evidence in support of this view is considerable. Japan's armies are lagging far behind schedule. This partial failure of the Japanese military has intensified the dread of Russian intervention. Secondly, it has brought into sharp focus the ominous question as to how long Japan's social, political and economic structure can withstand the strain of mounting war costs. In the current issue of *Foreign Affairs*, Nathaniel Peffer asserts that Japan's national credit is impaired, that currency is jeopardized, that trade is handicapped, that the social services are starved, that education is on short commons, and that medical examinations of army recruits and factory workers show the deleterious effects of overwork and undernourishment. We cannot avoid the conclusion that the prolongation of the war for any considerable period of time may seriously injure China; but a major war will almost certainly destroy the stability of the proud and greedy Empire of the Rising Sun.

IN REPLY to a number of questions which the N. C. W. C. special crrespondent in Spain submitted to General Franco, the prediction was made that the Red organization of Valencia, despite extraordinary aid from Russia and certain other governments, may collapse in the near future. Loyalist troops, he stated, do not possess any spiritual or moral force to animate them to sacrifice for a cause. They have scant hope of winning the war. They are fighting today with machine gunners and cavalrymen armed with pistols at their backs. This last revealing statement, which has been perfectly verified, should be seriously pondered by those who still believe, against the entire weight of the evidence, that the tottering Valencia government is fighting for democracy and democratic ideals. The Nationalist leader denied that he will establish an absolute dictatorship in the event of a complete and definitive triumph. His attitude was clearly expressed. He regards such a form of government as incompatible with his own personal ideas and with the reality of a country "ready to liberate herself of the foreign chains that restrain her nature." The recent disclosure of a widespread plot behind the Loyalist lines to overthrow the Madrid-Valencia régime—the first, we believe, of many similar attempts that will be made in the future—would seem to indicate that both the military and civilian population are thoroughly weary of Red domination and are determined to rid themselves, at whatever personal cost, of the foreign tyranny.

Franco Speaks

IN HIS keynote address before the National Council of Catholic Women, Bishop Noll of Fort Wayne made an eloquent plea for unity of action among Catholics beyond narrowly interpreted practises of faith and religion, "so that there may result a national Catholic mind and conscience pertaining to matters religious, moral and social." There can, of course, never be a flowering of Christian worship and charity and civilization until there is a creative unity forming an active body of Christians, and this consummation is something for which we must all pray and work, as Bishop Noll urged. It is part of being a Christian. We believe that many Catholics permit themselves to become too exasperated over the lack of unity among the

Christian Unity

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faithful in contrast to the apparent disciplined organization of groups outside the Church. This exasperation impedes the progress we all desire. Unity requires common objectives to be worked for in common. Christianity does not give its people a detailed politics and economy and sociology to work toward. The program of materialists, on the other hand, naturally furnishes ordered economic and political ends.

THE FAMOUS world view of Marxism, for instance, claims to wed theory and practise all along the line wherever human activity deals with worldly matter: material and institutional (which, they assert, is always). It is totalitarian, recognizing no distinction between nature and man and God, and imposing the same imperatives governing all fields of human effort. The objective of Christianity is not material. Its imperatives do not cover political forms and economic organization. It may rule out some material means but it claims no authority to impose all-embracing specific worldly ends. We need patience and faith and sincerity. Materialists, coming to maturity, are finding that the ends they have set for themselves are things—devisive principles that leave a core of anarchy and frustration which causes splits, "diversions," "sabotage," heresy, which only force seemingly can check. Christian unity in the world comes through freedom; it is attained by the spontaneous incidental action of Christians seeking first by direction a non-material end. We do not believe that men will find the "higher life" by first regulating material affairs. Christianity is a Church and cannot be built by a party intent on creating a proper environment on earth which it will control. Christian unity is obtained by enlisting persons in another citizenship. The end of that transcendental citizenship is God and its activity charity, and only thereby will peace and unity be achieved by persons, and worldly society.

The Coronets of Yesteryear

THOSE of us who were brought up on "Vanity Fair'" and "The Book of Snobs" have suffered from a curious melancholy during these recent years of the (doubtless) excellent and indispensable twentieth century. For Thackeray, like the other really great forces in letters, is in one sense almost a natural force. Many of his effects are unwitting, and go far to one side or the other of his expressed intention; and precisely one of those effects is to fill the reader with an awe of the aristocracy. It boots not that the master's demonstrations are all on the side of the human and grotesque fallibility of those born with coronets on their brows. No one made familiar with that society could escape without feeling—not in his mind, perhaps, but in his lymphatic ducts and subcutaneous tissue, whence it is much more difficult to dislodge—a kind of darkly glamorous awe for the beings who moved apart and handled so carelessly the thunderbolts of social power. This effect is not traceable to Thackeray alone, of course—most writers, including Shakespeare, have loved their lords well enough to stamp a great literature, well enough to make Dickens's example a byword among exceptions. But Thackeray did more than anyone to make us unfitted to deal in imagination with the present de-coronetting of social idols. We do not speak so much of the effects of revolution as of the blithe doffing of prerogative by the idols themselves. They become machinists out of boredom. They open dress shops. Occasionally they let it be known that they cannot be bothered to succeed to the title. Now six of them, all out of Burke's Peerage, are coming here to act as escorts for a famous American service. Whether this will break down aristocracy or build it up we do not profess to know. But we do know that seemingly Thackeray's occupation's gone.

City Waters

THE EVER-RECURRING problem of the waterways around New York is aired again in the request of Park Commissioner Moses to the Interstate Sanitation Commission regarding that part of the Hudson which stretches from Seventy-second to Dyckman Street. These are the boundary lines of the new West Side improvement, which will give the city four fine boat basins and several recreation centers, playgrounds and athletic fields on the waterfront. The opening of this splendid project on October 12 is a matter of pride and enjoyment to New Yorkers; but, as we have said, it defines again a perennial question. In requesting that the commission bring those six or seven miles of river into the rating of Class A—that designated for recreational water—Mr. Moses patiently stresses the obvious: "The object of such a development is practically defeated by water pollution." The needed action will doubtless follow his request. But while one thing at a time is better than nothing, and greater things in the way of sanitation may grow from this effort, the fact to realize is that the West Side improvement waterfront is a mere drop in the bucket of New York's waterways. Summer after summer public-spirited newspapers employ experts to test these waters in the interest of general safety; publish the results; agitate for scientific sewage and garbage disposal. Some progress is made, of course; but it is so slow and negligible, in view of the needs of the city and the wonderful possibilities of its surroundings, that the whole business remains a kind of curiosity of social backwardness—really akin to the sanitary habits which make eighteenth-century memoirs such startling reading.

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STALIN'S PURGE

By WALDEMAR GURIAN

PERHAPS the most astonishing feature of the terroristic wave which is today inundating the Soviet Union is the fact that one can be surprised by it. Anybody knowing the history of the Bolshevistic party or the biography of Lenin or Stalin would not find anything very unexpected in the present sensational events in the Red Land. During his whole life Lenin himself was a sincere despiser of bourgeois morality. He believed that to attain his purpose, the victory of the Revolution and the maintenance of power by his party, all ways and means were permissible. While he was in exile he fought with brutality and ruthlessness against all those, socialists and emigrés, who did not hold with his views. To finance his political activities he stopped at nothing. For a time the treasury of Lenin's party was replenished by so-called "expropriations" (or, abbreviated, "exes"). This is what is known to the average bourgeois as hold-up and robbery. Perhaps the most famous of these "exes" was perpetrated in Tiflis. The direction of this action, which in no way pursued personal aims, but the improvement of Lenin's propaganda funds, was organized by a hitherto obscure Caucasian bolshevik, Stalin. A certain Litvinov experienced some rather unpleasant moments when endeavoring to change the banknotes procured by this revolutionary financial enterprise.

After having come into power Lenin did not cease in any way to proclaim the necessity of terrorism as a political instrument. He was the actual founder of the Bolshevist secret police and terror office, which was designated at first as Cheka, afterward as G.P.U. (Ogpu), and today by a most innocent name, Interior Commissariat. On the other hand, Lenin was not an admirer or defender of individual acts of terrorism such as shooting and bombing of czars and generals. For he was of the belief that a political mass-terror, without violence, would be sufficient for the construction of the future communistic society. In his opinion every state was a terroristic engine.

The bourgeois state uses its pretentions to treat all citizens with equality and the same justice as a deceptive mask to suppress the proletariat and the masses of the poor people. The bolshevistic state is an engine using its power against the egoistic bourgeois and their allies, i. e., against all those who do not sympathize with bolshevistic rule, or even against those who do not find favor with the bolshevik leaders. During Lenin's life terrorism as a political instrument was applied against those who were not bolsheviks. An example of this was the attempt on Lenin's life in 1918. The result was that five hundred hostages were put to death without any form of trial, to inspire terror in all possible enemies of the régime.

At the end of the civil war a penal code of law was introduced, but Lenin emphasized the fact that the written law would not signify the abolition of terror in the Soviet, but only the formulation of the terror—the necessity to employ all means to protect the State. An indication of this was the terror's taking on the form of political and propaganda trials: bourgeois and foreign specialists were accused of economic sabotage so as to justify the failure of bolshevistic policy in the minds of the Russian peoples. But in the party itself he was not compelled to employ violence. For he enjoyed an enormous power and toward the end an almost undoubted authority in the party. He dealt with all opponents in a peaceful manner, and it was seldom that he was forced to imprison more stubborn antagonists (e. g., the leaders of the so-called Labour Position, 1921).

Stalin has, of course, not the same authority as Lenin had. He attained his leading position in the party after a period of strife against other bolshevistic leaders who believed themselves to be very much more clever and intelligent than he. These quarrels enable him to see still more clearly the weaknesses of many of Lenin's old comrades.

Sinoviev and Kamenev, perhaps the most intimate collaborators of the Soviet State founder, cooperated at first with Stalin in the campaign against Trotzky to oust him from office as war-commissar and to prevent him from becoming Lenin's successor. But their complaints against Trotzky ceased immediately when they discovered that Stalin was not only working against Trotzky but also against themselves. They therefore formed an alliance with the same man whose blood Sinoviev had just been demanding. Stalin managed to eliminate all competition in the fight for power, and Trotzky was exiled. Almost all of the former opposition began to publish very humble and self-accusing declarations in order to obtain some great or small position under Stalin, the all-powerful head of the party bureaucracy.

This development explains in some measure why Stalin was forced at times to employ blood terrorism against his former colleagues and party friends. He had again and again received piteous pleas and very byzantine flattery—but again and again Sinoviev and Kamenev attempted secretly to undermine his position. Stalin repeatedly compelled his former opponents to proclaim their

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fidelity and obedience to him; for this reason he was unable to ascertain if anybody was a sincere friend or in reality a hateful enemy beneath a smiling mask. And after the assassination of his lieutenant in Leningrad, Kirov (December, 1935), by a Communist (of whom it is not known whether he murdered for political or personal reasons), Stalin decided to use bloody terrorism against the party members who seemed to be unreliable. He was no longer satisfied with an outward show of submission.

The second reason for Stalin's employing terrorism in the party itself was the evidence that the masses did not like the old Communists. Shooting after humiliating trials with cowardly confessions of men like Kamenev or Sinoviev appeared to many as a sign that Stalin was getting rid of former associates whose activities were unable to augment the popularity of the régime. Typical of this is the fact that the announcement of Yagoda's imprisonment was accepted with the greatest joy. For sixteen years this Yagoda had been the decisive leader of the whole bolshevistic terror engine. Already in the autumn of 1936 he had prepared the propaganda trial against Sinoviev and Company. A few months later he was thrown into the same prison that he had so often filled with his victims.

Of course, Stalin could not eliminate only party Communists. He had to prevent any branch of the State apparatus from becoming too powerful. He had to show that he alone held the power to strip of all office those occupying the highest positions, or to replace them by hitherto unknown friends. Yagoda's successor, a certain Eshov, who up to the date of his appointment to office was not very famous even in party circles, carried out a thorough and brutal purge of the whole Interior Commissariat. The execution of Marshal Tuchatschevski and other Red Generals was certainly also provoked by the intention to settle once and for all the rumors that Stalin was becoming the passive instrument of the Red Army's commandership.

It is absolutely impossible to decide in any case of execution or imprisonment whether the victim is really a conspirator against Stalin or even in league with enemies of the Soviet Union. Up to date (September, 1937) the bloody purge has exceeded all limits, and there is still no end in sight. Every day the bolshevistic newspapers continue to publish new accusations against State or party officers; in some cases the deposition and arrest of members of the government are made known by the appointment of their successors. The imprisonment of the director of the official telegraphic bureau was only announced by a small local paper in the east of Russia; and the fact that more than 300 people were shot as presumed "Fascists" in the Far East was to be read only in a totally unknown Siberian paper.

What is the political meaning of this wave of terrorism? Through it Stalin hopes to offer an explanation for many deceptions of the régime. The vicious and hidden enemies of the Soviet Union, who obtained the most influential posts, caused the railway catastrophes, the lack of products needed by the masses, the failure of the economical plans, etc. They are audacious enough to poison the water in tourist and military trains, and to damage mines so as to kill the proletarians. A part of the party bureaucracy has become too weak or too corrupt to see through the pernicious work of these enemies of the Soviet Union, who endeavor to undermine Stalin's régime.

By the elimination of many of those who enjoy high posts Stalin creates also the possibility for young men to obtain good positions. The terrorism is therefore a means of "circulation of the generations," and this explains why it can take place without resistance. The victim is immediately isolated and the successor is glad to have obtained the succession.

But the terror has also provoked a general feeling of insecurity. It is not known who will arrest whom and when. The president of Ukraine's Council of People's Commissars, Lubchenko, was openly one of the most avid voices against Tuchatschevski. A few weeks later he had to commit suicide as "an immoral and cynical traitor to the Soviet Union." Piatakov, the very director of Soviet Union industry, had the right to publish an article crying out for the execution of the "mad dog Sinoviev." The next day saw his arrest, and some months later he was executed, like Sinoviev, after painful confessions—like those of Sinoviev —during a propaganda trial.

It is quite comprehensible that under conditions such as these a true sense of duty and enthusiasm for work cannot be developed. But the suppression of any possibility to make the true situation known, and the incessant hammering of propaganda slogans, produce the belief that no other form of government is possible. Although not all the news published is believed, the fact that Russia is beset on all sides by bitter and implacable enemies is accepted as the truth. Stalin represents his régime to be patriotic, and therefore the régime cannot perish through his terrorism—at least it has not up to the present time.

But the almighty State constructed by Lenin, and now directed by Stalin, the master at playing one group against the other, has little in common with the Utopian dream of a society without violence.

Bolshevism has not effected the abolition of the State as a terror engine, but on the contrary has produced an even greater terror which recognizes no limit and no pity. Terror has become openly the decisive fundamental of all life in the Bolshevistic State Union.

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PAX ROMANA IN PARIS

By FRANCIS AYLWARD

PAX ROMANA, the international confederation which links together associations of Catholic college students and alumni, met in Paris for its sixteenth annual congress at the beginning of August. This gathering should be of particular interest to American Catholics since it was the first attended by an organized group from this country. As it was anticipated that the size and many outside attractions of Paris would distract from the most important and attractive feature of a Pax Romana congress —the informal meetings between people of different nations—it was decided to open the convention some fifteen miles outside the capital at Bouffémont, and then to adjourn to Paris itself for the more general functions.

The initial part of the congress was of the nature of a large house party held at the Collège de Bouffémont, situated in a magnificent estate in one of the most beautiful positions in the Ile de France. In this congenial atmosphere 200 students and alumni, representing twenty-five different nations, found constant opportunities for informal discussion. Those who were present will always recall with pleasure the scenes in the dining-hall of the college, where our companions varied from meal to meal and where we were continually entertained with the student songs of other lands. Different delegations in turn were called upon to sing and the hall not infrequently echoed with the chorus of "John Brown's Body" which can now be considered international. These impromptu concerts were often continued on the terrace and lawns until late in the evening, and no piece was sung more vigorously than the new verse written for the occasion and added to one of the most ancient of university songs, "Gaudeamus Igitur":

> Vivat nostra societas, vivat Pax Romana,
> Crescat una veritas, floreat fraternitas,
> Caritas Christiana!

The American party was welcomed cordially at Bouffémont, and the other members of the congress seemed to appreciate the opportunity of meeting Catholics from this country. It was the first contact many of these European students had ever had with American Catholics. The visitors from this country, in their turn, were able to see something of the life of Catholics in other lands, not only in the great countries of Europe but also in the smaller ones. Among the most interesting acquaintances we made was Father Von Christierson of Finland, who a year ago attended the congress at Vienna and became so thoroughly convinced of the good that Pax Romana was doing, that he went back to his native land, founded a Federation of Catholic Students and arrived at Bouffémont with seven of his compatriots, all converts. When we met this group we realized the greatness of Father Von Christierson's achievement, for Finland, like other countries in northern Europe, has an excessively small number of Catholics, hitherto cut off from all intellectual contacts with the outside Catholic world. Now, thanks to Pax Romana, this isolation is at an end.

Evidence of the universal nature of the congress was given us by the celebration of Masses in the Oriental Rites by university chaplains from the eastern parts of Europe and was further emphasized by the presence of two bearded priests from the English Jesuit province who had been transferred from the Latin Rite to undertake missionary work in Esthonia.

One evening at Bouffémont representatives of different nations gave brief accounts of the part Catholicism was playing in the intellectual life of their countries. These reports revealed the wide differences in national university systems throughout the world and emphasized the various problems arising from the existence of diverse types of colleges—some owned by the state, others by private corporations; some Catholic in character, others non-Catholic or neutral. Many of the congressists realized for the first time the full implications of the democratic nature of the university system of the United States; the proportion of college students in relation to the general population is far higher here than in any other country and this should mean that nowhere else in the world are there such possibilities for the development of an educated and cultured Catholic body, free from the prejudices born of ignorance and fully informed about world events and ready to provide sound leaders of the nation.

A series of five conferences on aspects of the education of the Catholic student was arranged at Bouffémont under the following headings: (1) Religious and Philosophical Education; (2) Cultural Aspects of Education; (3) Professional Studies; (4) Social Work; (5) Student and Alumni Organizations. The general plan of each was the same: first, an outline of the subject; next, three or more groups were formed to discuss particular aspects; and, finally, the groups united to consider the conclusions reached. This method can best be illustrated by referring to the conference on professional studies, when the congressists separated into groups interested in lit-

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erature, law, medicine, pharmacy and engineering. At the meeting of the medical section, which the writer attended, information was sought regarding the work of societies of Catholic doctors and medical students in different countries and also regarding the provision made for the teaching of ethics and psychology to medical students. To keep information obtained at meetings like this from being lost, Pax Romana has established permanent subsecretariates to collect and distribute information about the various professions.

Many of us were sorry to leave Bouffémont for the more public part of the congress at Paris. At Bouffémont the number of congressists from each nation had been limited to five or six, but at Paris some of the national delegations numbered fifty or more, making over 500 members in all. At the opening session a letter was read from Cardinal Pacelli conveying the blessing of the Pope to Pax Romana, thus renewing the approval and encouragement His Holiness had given many times before. Cardinal Pacelli himself has been deeply interested in Pax Romana for many years and has frequently emphasized its importance. Letters conveying the good wishes of the cardinals of many countries were also read.

We were fortunate in having with us throughout our sojourn in Paris, the honorary president of Pax Romana, Monsignor Besson, the Bishop of Freibourg, Lausanne and Geneva. At the various functions of the congress we were honored with the presence of Monsignor Valerio Valeri, the Apostolic Nuncio to France and also of Cardinal Verdier, Cardinal Beaudrillart and many other members of the French hierarchy. At the Solemn Mass for Peace, celebrated in the Cathedral of Notre Dame, there were present on the altar the university chaplains of all nations. Father Lawrason Riggs, of Yale University, had a place of honor as deacon at the throne.

Interesting papers were read at the general meetings in Paris on the problem of unemployment in the professions, with special reference to opportunities open for Catholic college graduates in different parts of the world. Space does not permit a description of the discussions which took place, but one project settled upon was for an inquiry to be conducted in South America to ascertain the demand for trained men, both in university teaching and in industry. A full report on this subject is to be issued soon.

One evening in Paris we had the pleasure of meeting M. Henri Ghéon, who was kind enough to arrange a special production of two short Passion Plays. These were extremely well done and appropriately enough they were staged in the Pontifical Pavilion of the Paris Exposition. The exposition itself, even in its unfinished state, was of real interest to students of international relations.

The congress was happy to receive reports of a definite increase of interest in Pax Romana throughout the world and especially in the United States, where for many years a closer degree of cooperation has been sought. It is now ten years since the National Catholic Alumni Federation became affiliated. The Catholic Students' Peace Federation was admitted to corresponding membership and the hope was expressed that this would be a signal for the affiliation of the other Catholic student groups in this country. A Pax Romana Committee has been formed in New York during the past year with the definite object of bringing before American Catholics the ideals of the movement. It is thanks to this committee that the party attending the Paris congress was organized. In addition to this party, several other Americans were present for all or part of the congress. Among these were Father Lawrason Riggs, Father William Ferree of Dayton, Ohio, Miss W. Byles of Manhattanville College, New York, and Mr. Edward Kirchner, representing the Theta Kappa Phi National Catholic Fraternity.

The New York Committee had suggested to Pax Romana that the 1939 congress should be held in New York and the view was put forward that such a congress, if successful, would do more than anything else to bring Pax Romana before the students and alumni of this country. The invitation was enthusiastically welcomed by the congressists and was accepted by the International Assembly on the understanding that an organizing committee should be set up immediately so that it can show by the time of next year's congress in Jugoslavia evidence of real progress. It was announced that Father Gannon, S.J., the president of Fordham, had offered the use of his university as a center for the congress, and that an effort was to be made to obtain the close cooperation of university groups in French Canada and in the Latin American countries, many of which have been long affiliated to Pax Romana, but have been unable hitherto to show their interest in any practical way.

The American group met together one evening at Bouffémont and discussed with M. Rudi Salat, the general secretary of Pax Romana, the various ways in which the students and alumni of this country could take a fuller part in the international movement. It was agreed that a national association binding together the student bodies of the Catholic Colleges of America would be a means of contact with Catholic university groups in different parts of the world. Its future establishment would rank as a real achievement of the Paris congress. The Federation of College Catholic Clubs has not yet sought admission to Pax Romana, but the Theta Kappa Phi Fraternity probably will shortly seek membership.

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Some of the practical ways in which American students might come into closer contact with Catholics of other nations were discussed with M. Salat and special mention was made of the reception of foreign students in the United States. A large number of students from Latin America pursue courses at the American universities, yet little effort seems to be made by Catholic bodies to introduce them to Catholic families and as a result many of them return to their native lands with little knowledge of the Catholic Church in America and a general tendency to regard the influence of the United States as essentially non-Catholic.

A discussion was held on the possibility of providing facilities for Catholic students to spend a year or more at foreign universities, either during the period of their graduate work or later. The advantages of such sojourns abroad do not need much emphasizing. Not only does the student derive benefit in his chosen academic pursuit, but also in his adjustment to life itself. Misunderstandings between nations flourish in an atmosphere of prejudice and ignorance and they can only be removed by a slow process of education, a fact which has been recognized by many great educational foundations—the Rockefeller, Carnegie, Commonwealth and others—which have for many years offered international fellowships.

Pax Romana has realized the importance of the missionary work which Catholic students can do when they are studying abroad and it has therefore established definite machinery ensuring its members introductions, and frequently hospitality, for long or short periods, when traveling in the various countries of Europe. Hitherto it has been impossible to include America in this scheme, but it is hoped that within the next few months a definite exchange of students and teachers between this country and other parts of the world will be established.

By such means as this Catholics of different nations can learn to know each other better and to work through the spirit of Christian charity for a universal peace: *Pax Christi in Regno Christi.*

OLD MASTERS IN A NEW SETTING

By EVELYN MILLER CROWELL

WHEN even one fine, old painting is found in some cobwebby attic or dusty cellar it is news to stir the art world. But when a collection of forty-three old masters suddenly comes to light, after having been lost sight of for generations, it is news indeed. This is what has happened in the recent discovery of what is said to be the largest art find of its kind on record.

The value of the collection is estimated from $250,000 to $1,500,000, depending upon the final authentication of some of the very old paintings which are still in the process of restoration. The great names include those of Velasquez, Tintoretto, Rubens, Rembrandt, Bellini and Patinir. There are also canvases by less well known but important European painters of the fifteenth, sixteenth and seventeenth centuries, such as Correggio, Lorenzo Casta, Jacob Jordaens, Lorenzo Lotto, Paescini, Paelembourg and J. Breughel, Nicholas Poussin, Solomon Van Ruysdael, Claes Berchen, David Teniers, Francisco Zurbaran, Sono de Tito, Alonzo Cano, Marco Marziolo, Alessandro Bronzino, Eckhout and George Vasari. And among the paintings yet to be authenticated is one thought to be by Titian and two thought to be by Van Dyck.

It should be encouraging to the many small cities throughout the country which are struggling to build up collections of notable paintings to learn that this valuable collection has been placed on public view for the first time, not in one of the great metropolises, but in the municipally-owned Museum of Fine Arts in the small Southwestern city of Dallas, Texas. It is there on an indefinite loan, with the understanding that it will become an outright gift as soon as proper provision is made by the city government for care and display of the paintings.

While the citizens of Dallas and the thousands of visitors to the Pan-American Exposition held there during the past summer have in most cases been content to enjoy the paintings for their own beauty and charm, the outside art world is naturally more interested in authentication. The art world, with justification, has become sceptical of "discoveries" and anyone who comes forward with an alleged old master these days had better be prepared to prove its pedigree or to have it subjected to ruthless investigation. The authenticity of many of the paintings in the Dallas collection is attested by actual signatures and dates, as well as style, and the authentication of others should be simplified by the fact that none is for sale or is likely to be, and thus no commercial considerations or rivalries need be aroused. An added factor in credibility is to be found in the way the collection came to the Dallas Museum.

Twenty-five years ago a wealthy American, who happened to be an art collector and connoisseur, was traveling in South America. Friends told him of the plight of the Marquis Torreteglia of Lima, once one of the richest men in Peru, who

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had taken up horse racing so enthusiastically that he had lost all of his fortune and had at last been forced to place on the market his ancestral collection of paintings. The Marquis needed money and needed it quickly and it was whispered that he would take pretty much whatever was offered in good American dollars. Remembering that some of the finest examples of the work of the European masters had been brought to South America for private collections, the North American traveler decided to have a look at the paintings and ended by buying them and having them shipped to the United States. Upon his return, other affairs claimed his attention and the paintings were left in storage. There they had remained since 1912.

Recently a Dallas business man, a brother of the purchaser of the collection, inherited it. He had never seen the paintings and was dubious as to their value. He telephoned the director of the Dallas Museum and asked, rather diffidently, if he'd like to have the paintings for display during the Pan-American Exposition. Richard Howard Foster, director of the museum, expecting the usual collection of moth-eaten, varnish-smeared, tenth-rate paintings to which galleries fall heir, answered just as diffidently, suggesting the collection be shipped to the gallery for inspection.

Even a preliminary examination of the canvases which came out of the great packing-boxes made young Mr. Foster's eyes bulge. There could be no doubt about two being by Velasquez: a magnificent piece four feet five inches by six feet one-half inch called "The Concert," and "Portrait of a Young Man with a Lace Sash," a fine example of the artist's work. And three other paintings showed strong evidence of having been painted by the sixteenth-seventeenth-century Spanish master. "The Entombment" appeared to be a real Tintoretto and a superb one. Two by David Teniers, the seventeenth-century Flemish painter, were signed and dated. The large landscape of "Saint Jerome in the Wilderness" by Jaochim Patinir, one of the few examples of the work of the fifteenth-century Flemish artist in this country, was obviously one of his best.

These were enough to make Mr. Foster induce the owner to secure the services of an expert to go over all of the paintings and put them in good condition. As a result, Charles Muskavitch, who has an enviable reputation as a restorer and conditioner of old masters, was brought from Boston to Dallas. He worked fourteen hours a day for six weeks to get the first twenty of the paintings ready for the opening of the Pan-American Exposition in June. One by one others have been added, but the completion of the work meant a matter of months and the final authentication will not be attempted until the restoration has been completed. Then authorities on the subject will be invited to come to Dallas and view the canvases whose origin remain in doubt and decide who painted which.

In the course of cleaning and reconditioning, Mr. Muskavitch has run across some amusing items. For instance, in the Velasquez painting, "The Concert," there is a large figure of Pan in the foreground. It was discovered that some overmodest owner, possibly of the Victorian era, had caused a garment resembling an old-fashioned Mother Hubbard to be painted around the nude shoulders of Pan. This drapery has been removed carefully and Pan now appears as originally painted about 1630. Some of the canvases were very dark, due to their long sojourn in storage and the fact that pigment darkens when taken away from the light. However, others were in almost perfect condition.

The owner of the paintings made only one request in connection with the loan and the possible outright gift of the collection. This request, and he was very firm about it, was that his name be withheld. It seems that this Dallas business man gave a large contribution to a local institution of learning a few years ago and thereafter was practically forced into retirement by solicitors and cranks seeking similar donations. He refused to take a chance on a repetition of that experience. Other philanthropists throughout the country, who have had their generosity rewarded with persecution, can appreciate his attitude.

The museum in which the collection is housed was built last year at a cost to the city of $400,000. It was designed by two local architects, Ralph Bryan and Roscoe Dewitt, and is built of native white stone. In addition to the new loan, it contains an excellent permanent collection of painting, sculpture and drawings accumulated over a period of years. Annual purchase prizes, provided by local art patrons, have made it possible to add to the collection even during the depression.

Autumn Was Silver

Autumn was silver once, and in my sleep
I see that silver now again in dreams,
And once again the brooding starlight seems
To sink through pools of shadow, glassy-deep.
The trees drop birch-leaves for the wind to sweep,
And silver are the moon's transparent beams,
The crystal edges of the sleepy streams
Point down like needles, silver-edged and steep.

Autumn was silver; gold is autumn now,
Hot gold that burns like humans in desire,
Red-gold that holds the twilight in the trees.
Where is that autumn, crown to winter's brow,
Like one clear note struck of a silver lyre,
Like one smile in dark winter's reveries?

ROSEMARY BENÉT.

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TEACHERS AND CREDIT UNIONS

By AUSTIN J. APP

IN SHERIDAN'S play, "The School for Scandal," when the old uncle asks how he might best impersonate a money-lender, Sir Peter answers, "The great point, as I take it, is to be exorbitant enough in your demands." Sir Oliver then bravely suggests asking 8 or 10 percent at least. Thereupon Moses exclaims, "If you ask him no more than that you'll be discovered immediately. . . . You should require . . . 40 or 50 percent; . . . if you find him in great distress and want the money very bad, you may ask double."

The teachers of the country apparently are determined that on their loans there shall be no doubling nor any 40 percents either but that Sir Oliver's suggestion of 8 or 10 is about their limit.

They have paid more, however, and many are still paying more. Roy F. Bergengren, of the Credit Union National Association, tells of the teacher who borrowed $30. After he had paid $1,080 in interest, he was sued for the original $30. The manager of the Kansas City Teachers Credit Union, L. A. Pinkney, says cases had been found where interest was 240 percent a year. A Russell Sage Foundation study, "Ten Thousand Small Loans," made several years ago, showed that 5½ percent of women borrowers and 8 percent of Negro women borrowers were school teachers.

Of the men borrowers 2½ percent were professional — including presumably a great many teachers. A committee of Ohio teachers reports that, based on fairly representative sampling, "approximately 24 percent of the teachers borrowed money from one source or another in 1935." It estimated that Ohio teachers borrowed $3,500,000 in 1935 and that $750,000 was in excess of 12 percent. In a rousing article entitled "Giving Battle to High Interest Money Lenders" in the *Nation's Schools,* January, 1931, it was estimated that of 900,000 teachers 10 percent, or 90,000, annually borrowed on an average $200 each or $18,000,000. If they paid the maximum legal rate of 42 percent, in place of the credit union maximum of 1 percent a month, they would pay $7,560,000 a year as against $2,160,000. Credit unions thus would save them over $5,000,000 a year. Even if the commercial rate were only 30 percent, credit unions could still save them at least $2,240,000 a year.

A few years ago when a Pittsburgh teacher found herself hopelessly in debt, her colleagues discovered she was paying 42 percent on her loans. Upon investigation they discovered that Pittsburgh teachers had borrowed from one company alone $125,000 at 30 percent. Aroused by these facts, they did what teachers are doing all over the country: they organized a credit union. In 1934, it had 781 members and 130 borrowers for 137 loans amounting to $28,217. In 1935, it had 982 members and 320 borrowers for 380 loans amounting to $69,736.86. By September, 1936, it had 1,242 members and assets of $144,048.61, as against $65,755.96 in 1935, and $22,832.79 in 1934. This is a great development in three years, and a great service.

This record is more or less duplicated in nearly 300 other cases. It is a development that is rapid and recent. In June, 1932, there were only 26 teachers' credit unions, most of them just organized, distributed over only 18 states. They had 4,736 members with assets of $523,509 and with loans totaling $481,720 outstanding to 2,207 of their members. At that time Roy F. Bergengren prophesied that "within five years, there will be more credit unions of school teachers than the present total of all credit unions in the United States. I base that conclusion on the high intelligence of the teaching profession." Since according to 1931 figures there were at least 1,400 credit unions in the country, this forecast was indeed bold.

Though this prediction has not been completely realized, it did call the right signal. In May, 1934, 45 teachers' credit unions were reported in operation. Since then, after the "Federal Credit Union Act" was passed in 1934, the rapidity of their establishment and expansion has inspired in the *Bridge,* organ of the Credit Union National Association, the following title for an article, "A Fair Objective for 1937: Credit Unions for a Million Teachers." Two years after the Credit Union Act, in September, 1936, according to the Farm Credit Administration report, federal teachers' credit unions alone numbered 112 and the state teachers' credit unions reported numbered another 158, so that in four years the number of credit unions jumped from 26 to 270. College credit unions alone numbered 25.

During this year these figures have greatly increased. *School Life,* for February, 1937, reports that at least 300 state and federal teachers' credit unions were operating in 43 states, the District of Columbia and Hawaii. Showing that teachers as a class have in the last few years definitely taken to credit unions, it is stated that "among occupational groups, schools and colleges rank fourth in the number of federal credit unions."

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All reports in the educational journals stress the simplicity of organization. It seems teachers are at first sceptical of their own ability to manage any financial organization. A few teachers simply get together and decide to pool some of their dollars according to shares and then to lend to themselves from this pool. For a small fee they get a charter from their state department or the Federal Farm Credit Administration, and elect from among themselves a board of directors of five. This board controls the organization and chooses from its own ranks the president, vice-president, clerk and treasurer. One of these, the treasurer, must be bonded, and he alone is authorized to handle the funds. As each member hands him money in full or in instalment on a share or shares, he records this in a proper account book and also in a small passbook which, handed to the member, serves as a certificate of shares.

Within the first hour the young credit union may have acquired a pool of funds. Before a loan can be made, the members have to elect a credit committee of three to approve all the loans. (In this and in all elections, each member, even if he have many shares, has only one vote and may not vote by proxy.) They also elect a supervisory committee of three, which has to audit all accounts and report periodically to the members.

The credit union is now completely organized —to do business in hundreds or to do it in thousands. A loan-needy member then fills out a blank requesting $50, stating the general purpose. The credit committee, if it believes the member has the will and the ability to pay it back, and if he wants the money for a worthy (productive) purpose, authorizes the treasurer to give him the loan at 1 percent a month without collateral or cosigners. If the loan is over $50, collateral or cosigners are usually required. He is to pay the loan back on regular periodical instalments and never may he be charged more than 1 percent a month for the balance, so that, for example, the interest on a $100 loan, repaid in ten regular instalments, could not be more than $5.50. Since the members are lending to themselves, they often reduce the interest rate to less than 1 percent a month and still make money on the invested shares.

The safety of these credit unions is also stressed. It is pointed out that during the depression when thousands of banks failed, not one credit union failed, and only five had to borrow from the Reconstruction Finance Corporation. Statistically the credit union is about the safest thing in the world. Even though most loans are made on a character basis, losses from loans are unbelievably small. In 1933, of 1,000 general credit unions analyzed only 156 had losses and on volume of business "bad debts amounted to less than one-fourth of 1 percent." The San Diego Teachers' Credit Union reports that since 1929 it made 1,600 loans totaling $197,000 and so far only $59 have been uncollectable.

These credit unions operate economically and profitably. The overhead is very small. No salaries are attached to the offices and ordinarily only the treasurer gets compensation. In very small unions even he often donates his services. Usually the school or a teacher's association makes the loan of office space. The Dallas Teachers' Credit Union reports that in 1934 with 440 members, $50,000 assets, and loans aggregating $81,187, its operating expense was only $800, or about 1 percent of the total loan business.

They have proven consistently profitable investments. Even though they make small loans for 12 percent and less, when commercal agencies may legally charge 42 percent to insure a profit, they consistently pay the shareholders dividends from 4 to the usual legal maximum of 6 percent. In a bank, with not more safety, he would only get perhaps 2½ percent. One reason for the consistently good dividends of the credit unions, despite the low interest charges, is that funds are practically never idle. It seems the members are continually borrowing to the limit of the assets. The Orange County Teachers' Credit Union of California with 460 members and assets of $43,832.23 typically reports that "all the money was at work." It has loaned over $80,000 and though it charged only 6 percent has yet never paid less than 4 percent in dividends. In other words, the credit union member can borrow more cheaply by far than most others, and he can save twice as profitably as most others. For this reason credit union leaders wisely stress that the credit union is first of all an instrument for profitable systematic saving and urge members strongly to make periodical deposits toward new shares.

Indeed, teachers have so much to gain from credit unions and so completely nothing to lose that, granted their superior intelligence, the accelerated establishment of these unions throughout the country is only natural. As Edgar Schmiedeler quoted in The Commonweal (July 24, 1936), "The credit union idea is a discovery as important for the financial order of the world as steam was for the industrial order," and Catholics, who have long ago taken the lead in Parish Credit Unions, will be delighted with the credit union development among teachers. They will be glad to see the teachers, whose social endeavors so easily and often seem "pink" to many, at last engaging themselves in something so safely Christian that neither bankers nor bishops can suspect it. But most of all, the teacher who has enjoyed the benefits of his credit union, is likely to sow credit union seeds in the hearts of his students, and so credit unions may eventually, like shade trees, dot the land and smother the Church's ancient foe—the usurer.

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LET US BE RADICAL

By HENRY D. BUCHANAN

LET US be radical. Or, if the word has too much association with a political faction, we can translate it and say: Let us go to the root of the matters which confront us at present. In other words, let us look below the surface.

Here we are—steeped for several years in hard times, and with millions of men still out of work. Heretofore, it has always been supposed that when a man was poor, what he needed was intelligence, hard work and thrift. Centuries, even millenia, of experience have testified to the wisdom of this course for nations as well as individuals. Our own nation freely endorsed the system until very, very recently, and pointed with pride to the fact that practically none of her sons ever achieved any sort of success without hard and constant work.

But when we fell into our present slump we were advised to spend what little we had left, in order to make business—in fact, we were even urged to squander our money if we couldn't get rid of it in any other way, and thereby create business. Curiously enough, at that time a close observer might have noticed a discrepancy between the editorials fostering the campaign to Spend for Prosperity, and the news items which told us that "manufacturers lay off 30,000 more men." The big fellows were not spending for prosperity.

However, I think that we are now past that particular wave of insanity; but we still have a large and flourishing group who are promoting another issue. We should not work so hard, they say. They recommend a thirty-hour week for everybody on the theory that there is only so much work in the country, and that it should be spread out thinly in order that everybody may participate. At the same time Labor is cutting the quota of production per hour. Industry is now coming under the same ban as Thrift did a few years back, and again we fly in the face of the wisdom of ages. We now expect to prosper by loafing. It has never been done, and it never will be done.

I have in my parish a man who is a laborer, an alien, unable to speak a word of English, who faced the depression with the responsibility of six children and an invalid wife. Thus far he has gone through the hard times, refusing to go on relief, paying his bills, educating his children. At one stage of the depression, when things were practically at their worst, he bought a lot and built a house on it with his own hands—a house distinctly better than the local standard for men in his close of work. How did he do it? He worked fourteen hours a day.

When I have told this story, and explained how my parishioner managed to keep busy, my hearer has always said: "O *well!*" much as though I had introduced a fairy godmother or rich uncle for my day laborer, "but you can't do that in Chicago," or New York, or El Paso, or wherever we happened to be at the moment. Perhaps not, conditions being different in a large city from that of a small village; but there are a million other things which an enthusiastic worker can find to do in the big places, and which my man could not possibly have done in Las Cruces.

I have a friend who is a storekeeper. He has consistently made more money since the crash than in the flush times, though there have been several failures up and down the street where he does business. How did he do it? The answer is the same: he worked fourteen hours a day, head and hands. He put his employees on short hours, but worked longer himself.

There are other constituents to success, of course. But hard work is a *sine qua non*. Ask any man who has succeeded how many hours he spent when making his climb.

I spoke along these lines recently to a prominent Catholic editor, and he said I was an idealist. I do not know just what an idealist is, but I will admit that I have an idea that the total experience of all mankind up to 1929 should not be tossed lightly into the scrap heap.

We all know that few persons are willing to work any harder than circumstances demand; and since for the moment our machines can tear a wasteful living from Nature in a few hours per day, we have no concern for the future. Yet we have lived to see some of our smaller natural resources entirely used up and extinguished. Personally, I have few tears to shed over the buffalo—had we learned the lesson from the vanishing herds they would have been well sacrificed. The sad part of it is that people have not learned anything from the simple and almost painless examples offered them, nor have they apparently learned from the major calamities which have even now arrived: the floods, erosion and the dustbowl. We are going on a thirty-hour week, so they say; and they tell us there is not work enough for everybody.

Near this town of Las Cruces, 160 men in the CCC camp have worked for two years on flood control, and have restored twenty square miles of barren hillsides to a condition of grass, bushes, and even a few trees, somewhat as it was before reckless overgrazing destroyed the vegetation and the soil was washed away. There are at least 2,000 square miles of such land in Doña Ana County alone, and this is but one county in one state. In fact, every able-bodied man in the United States could find work restoring the ravages of the past wasteful century.

At this point I get the triumphant retort from the superficial: "And who is going to pay for all of this?"

Unfortunately, a good many persons cannot see further than their noses, sometimes not even that far, even when sudden adversity obligingly flattens the nose for them. Who is going to pay for all this work? All of us, of course; just as we shall have to pay for the loafing when the thirty-hour week takes effect.

It seems practically a done thing that we are to have the thirty-hour week as a standard of labor. The pay is to be the same as at present. The employer, of course, adds the difference to his cost of production, and passes it along to the consumer; and we all cheerfully pay for the work which is not being done.

Now, suppose the hours were the same as at present, and the employer were taxed sufficiently to increase the CCC tenfold. The tax would be passed along to the

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rest of us, in the good old way; but at least we would be getting something for our money, and the national wealth would be restored and conserved.

That, however, will not be done. Labor lobbies, strikes, strife and trouble of various kinds will accompany the shortening of hours; we shall have a lot of extra waste while the process is being installed, and without any doubt at all we shall have to pay for that also.

Then, to go to the even deeper roots, what will be done with the time thus saved? For that matter, what has been done with the time saved by shortening the hours of labor during the past third of a century? Probably the greatest part of the new leisure will be devoted to plain loafing, just as it is now; though the movies and other commercial amusements will unquestionably absorb their share as time killers. Thoreau observes: "You cannot *kill* time without crippling eternity." Or, in the present instance, without crippling the country.

These suggestions are not intended to exhaust the subject, being but one or two of the more obvious of a thousand ways in which we could conserve the life of the country whose "name we love," as we used to say—and mean it.

I do not know what is coming next. I am neither a prophet nor the son of a prophet—I am not even an economist. But I do believe that he who runs counter to the wisdom of the ages and the unvarying experience of mankind as regards fundamental principles, is headed for the same old crash. This, of course, is one of those disagreeable forecasts which nobody likes to hear, just as people were reluctant to lend an ear to Isaias in his day: "Who say to the seers: See not. And to them that behold: Behold not for us those things that are right. Speak unto us pleasant things: see errors for us" (Isaias, xxx, 10).

But for those of us who believe that a house built on sand will inevitably fall to the ground, what an agreeable though gloomy satisfaction we shall have at the close of the next quarter century, in saying: "I told you so!"

Mythology

He crossed the blue-paved road of heaven,
His flaming steeds outspanned at even,
And he was Balder, Hoder slew,
And Ra whom the Egyptians knew.
Him has the wild boar gashed and gored—
Adonis, slain and risen lord.
As Jonah, darkly swallowed
And by the great fish vomited,
As Aphrodite from the sea
New-born, Anadyomene.
But these were legends—science came
To put the credulous to shame,
With chemistry and caliper
To chart the sun's diameter,
To read the round of day and night,
Interpreting our lives aright.
But what if science were as well
Only another parable?

MARION BROWN SHELTON.

CATHOLIC FARMERS

By FRANCIS J. GOSTOMSKI

ON SUNDAY, June 27, 1937, the Catholic Farmers of the Cherry Valley Missions gathered for the first time to discuss their problems. The first purpose of the meeting was to hear from the lips of the farmers themselves something of their hopes, their difficulties and their successes, and to clarify some more involved situations by a friendly discussion. The ultimate purpose was to form an organization which would try to make less difficult the various problems that confront the present-day farmer, especially the Catholic farmer, and to select counselors both for the present parishioners and those that may be drawn into this section either from the West or from the cities of nearby states.

Some of the difficulties of bringing about this organization may be realized when we know that the parish territory is about 500 square miles, all mountain region, in the very heart of New York State. The difficulty was increased by the fact that the farmers are drawn from seven different nationalities, each one of them with some peculiar view of his own retained from past upbringing and traditions. In all, there were ten different papers read and discussed, either by an actual farmer from the parish, or by those who are most intimately related to the farmers through business.

The chief questions set before the assembled men were: Why do I continue to stay on a farm in preference to a city, or why did I buy a farm and prefer it to a city life? What is the financial standing of a farmer in comparison with the city worker? Is the farm a healthier place to live on than the city? What are the joys, mental and emotional, of the farmer? How do they compare with those in the city? Are the educational facilities for the farmer's children as good, better or worse, than those provided for the city boys and girls? Are the religious opportunities for the children, for the adults, as good, better or worse, than those provided in the city parishes? Would you advise Catholic people to settle in our section of the country? Other papers dealt with rotation of crops, building equipment, roads, water supply, direction of storms, and the pressing problem of farm machinery.

The groundwork of the meeting was: "Financial returns and expenses of the farmer."

First, there was a long questionnaire prepared and distributed among the farmers many weeks before the meeting. In this questionnaire every farmer was asked to write down his total acreage, his live stock, his crops on the average, the condition of his buildings, his income from the farm and his debts. This was an anonymous paper, not to be signed by any farmer. We sought the average, which, when compared with the average of other farmers in the county, would furnish us with some fundamental lead. From the answers we received, their analysis and comparison, we found our needs in finances, farm implements, and the best methods used in preparing the soil and cattle feed. We also learned of the average number of acres the farmer needs here to successfully

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make a living comformable with his human dignity. All this was digested by the committee and then mimeographed to form a small pamphlet. This pamphlet, in so far as it goes, is now a guide for our Catholic farmers.

Secondly, the committee prepared the titles and the questions to be answered and discussed at the meeting, mimeographed them also in a number of copies, and gave every farmer a copy for his personal perusal. Hence every farmer was prepared to discuss every paper, either by denying the statements in so far as he was concerned, or by correcting or amplifying the statement. This was a very important item; as every farmer knew just exactly what was to be discussed, he therefore took a livelier and more intelligent interest in the proceedings. It also gave us much more information than a single speaker could be expected to supply us with. Of course, an exhaustive discussion of each subject is still in the future, when every meeting will be taken up with only one or two subjects. Government agents and agricultural authorities promised to supply us with all the information at their disposal. The Land Bank Secretary has broadened our knowledge of that institution and of the method of procedure in obtaining loans, whether for the older farmers or for the newcomers. Also the extension courses of Cornell have been placed at our services.

In one guise or another, the following thoughts were found in almost every paper read at the meeting: The farmer, as any normal man should, loves the soil, the productive mother of living things. To the farmer, the growing living grain, trees and animals reflect his own growth and life, and hence he loves them. Farming is not merely a job; it is a way of life. The farmer cannot be compared with a city worker, but rather with a business man. The farmer is the only truly free man in America, having retained the full dignity of our ancestors. The farmers are the middle class of America, and no nation can be prosperous without a prosperous middle class, or even assured of its future integrity. Civilization can be reconstructed from the farmers though all other professions be destroyed; destroy the farmers and soon all civilization disappears without any possibility of reconstruction. The farm home, as none other, is the hub of all family activity.

These were keen observations, coming as they did from men who toil with their hands twelve to fifteen hours a day. I have spent eleven years of my priesthood in the city, and I do not believe 20 percent of the average city people speak as intelligently as these men did. There is something right and profound in the farmer and the Church and the State should cooperate to bring this to the surface for the good of the country. I understand now why any industry or any business will snap up the high-school boys from the farms in preference to the more educated young men of the city. These farm boys and men, as one speaker expressed it, "must learn how to meet emergencies at any time and at the expense of any labor." May God in His mercy grant us many vocations to the priesthood from the farm sections before it is too late! This is not my own pious aspiration; this is the prayer of the farmers, who said quite freely, "It's about time that the Church take some interest in the farmer. We know that it has not so far, because all our priests come from the cities, and they think that golden vestments and large churches are the ideal of the priesthood." This may give the reader some idea of how serious the discussions were at our meeting.

The meeting was held on Sunday afternoon from one to five. The wonder is that these men, who must be up at three-thirty or at four at the latest, work until seven and then dress and go to church, were willing to spend a whole afternoon in a hot hall, just before they returned to another three-hour grind on the farm. The meeting opened with an explanation of the "Dignity of Labor" as distinguished from the various positions in this world. The men were impressed with the truth that it is the fulfilment of the requirements of one's position, and not the position itself, that ennobles a human being. A donkey in the guise of a professor or covered with a diamond-studded mantle is still a donkey. A cobbler who saves all the soles in his district is a better man than a priest who saves only some souls in his parish.

Every phase of farm labor—income, joys and difficulties—was touched upon by one speaker or another. But to a priest, quite naturally, there were two outstanding phases which were the most interesting, that is, the educational and the religious opportunities of the people. As to the first, it was a unanimous verdict that the farm children have as much opportunity to become even professional men as the city children have. One family educated for the professions five children out of six, and another two out of five. As to religious opportunities, there was some variety of opinion. It may be condensed in the following few words: As the country pastor can be known personally and more intimately by all his people, and the city pastor only by a few, the advantage is the country people's. The farm children cannot receive as much "catechetical" instruction in their Sunday school as the city children receive in their parish schools; but then the parents in the city depend too much upon the Sisters for the religious instruction of their children; the country parents study more frequently with their children. The older people in the country have a better chance to know their religion than the city people, if the pastor cares to use that advantage. In the city, because of the large number of Masses, there is no time for an explanation; but in the country there is at least half an hour which the priest may use for an explanation of the catechism or the liturgy. If continued for years, the country people may not only receive more information about their religion than the city people, but also information on topics that even the more educated cannot discover in books, because they do not know where to look for the material.

Before disbanding, the men elected a governing committee composed of a president, vice-president, secretary and assistant secretary, who are at the same time a committee of counselors, each one expert in his line of responsibility, that is, a soil, a financial, a mechanical and a first aid counselor. These men, with the pastor and a general agricultural expert, will henceforth watch over the newly born association.

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Seven Days' Survey

The Church.—At the meeting of the Catholic Conference on Industrial Problems at Indianapolis, Bishop Ritter spoke of the industrial and economic phase of present-day society as the most important for family, Church and State, as well as the most difficult of solution. He commended the Indiana State Labor Commission for having settled amicably 80 percent of the 250 cases handled in the past six months. * * * Some 500 visitors attended the opening ceremonies at Montezuma Seminary near Las Vegas, N. M., where 335 students from 26 Mexican dioceses are preparing for the priesthood. * * * The 350 delegates to the seventh International Congress of Christian Syndicates at Paris, France, represented a membership of 1,508,037, a gain of 30 percent over 1936. * * * The Permanent Commission of the Argentine Episcopacy has instructed Catholics who engage in political activities to make clear that they do so as individuals. Members of Catholic Action must refrain from their cry, "Viva Cristo Rey," at political meetings or gatherings of a similar nature. * * * On the occasion of the thousandth anniversary of the Benedictine Abbey of Pannonhalma, Hungary, a group of distinguished Calvinist ministers made a formal visit. One of the group of visitors, Dr. Hetessy, said, "We are not strangers in this house; we feel here as if we were at home. . . . Christ is our common possession and inheritance and our common inheritance is also the death of the Saviour, which is the redemption of us all, and in common we have the love we bear for Our Lord." * * * Since the Franciscan Fathers of St. Francis of Assisi Church in New York started their breadline seven years ago, they have fed some 1,789,840 adults. * * * Led by the Archbishop of Havana, 100,000 pilgrims gathered at the Sanctuary of the Virgin of Charity at Cobre, north of Santiago, Cuba.

The Nation.—Political friendliness was dispensed and met with throughout the President's trip through the mountain region. It was considered notable that he failed to take up the Court issue and passed a friendly seven hours with Senator O'Mahoney in Wyoming. In Boise, Idaho, Senator Borah met him and called him "our great President." At Bonneville, President Roosevelt gave his first major speech and promised a balanced budget for the next fiscal year, which pleased conservatives. He balanced this declaration by coming out strongly for the Norris bill, looking to the establishment of a series of regional planning and power authorities similar to the TVA. He again expressed the opinion that private property rights must be limited by considerations of conservation and the common good. * * * The American Bar Association annual confention in Kansas City was a loud sounding-board for anti-New Deal opinions. After the uncompromising and unanimous attacks of the first day had been spread through the country, the lawyers apparently set about reducing the bitterness of the impression they created by pointing out that the opinions expressed by such men as Frederick H. Stinchfield, president of the association, and former Governor Ely of Massachusetts and James A. Reed of Missouri were personal opinions. There were even speeches favoring the New Deal. * * * The New York City mayoralty contest became clarified during the week as only two candidates were left running for the office. All the Democratic machines, including Tammany, defeated in the primaries, gave full support to Mahoney. La Guardia, candidate of the Republicans and the American Labor party, was unopposed by the Socialists and Communists, who started campaigning in his favor. The Mayor asserts he is running strictly on his record of good government. Mr. Mahoney featured the Mayor's Leftward sympathies and the array of his revolutionary backers. * * * A meeting in Harrisburg, Pa., went to work on the ticklish problems of the anthracite coal industry, in which there remain 13,000 bootleg operators. Increased federal and state control was called for in all the schemes proposed, to regulate prices and also the actual mining.

The Wide World.—The Nationalists celebrated the anniversary of the relief of the Toledo Alcazar. The Aragon army was placed under the command of General José Moscardo who directed the successful seventy-two-day resistance. The advance on Gijon proceeded slowly. Fierce fighting was reported south of Madrid. The Loyalist offensive on the Cordoba front was halted. Great Britain and France prepared a joint note to Italy as the first move to end foreign intervention in Spain. The League of Nations has not yet succeeded in adopting a positive course of action regarding the Civil War. * * * Thirty-one more persons were condemned to death in Soviet Russia. * * * Yelland Andrews, District Commissioner of Galilee, was assassinated at Nazareth, allegedly by Arabs. * * * King Christian of Denmark celebrated his sixty-seventh birthday by dedicating Europe's longest bridge—10,432 feet—across the sound between the islands of Zealand and Falster. * * * Twenty-two persons were crushed to death and 140 were injured in Alexandria in a mass demonstration of loyalty to King Farouk of Egypt.

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Power.—In the Northwest, President Roosevelt was to inspect three New Deal building projects which together make up the greatest building program ever undertaken by man. At Bonneville, the President was to view the world's largest lift locks which are to permit navigation upstream and watch the salmon try to negotiate the special run provided for them. Bonneville Dam is also supposed to provide flood control and irrigation for a wide area. Fort Peck Dam on the Missouri in Montana is a mud barrier four miles long being built by 10,000 men. It is supposed to give flood protection all the way down the Missouri and Mississippi and to permit

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navigation below Sioux City. Grand Coulee is the greatest engineering enterprise of history, a potential developer of enough power to light three-fourths of the farmhouses of the United States, expected to cost $25,000,000 more than the Panama Canal, or about $404,000,000. It will hold back the Columbia just as the glaciers of the ice age did and force it into a canyon it occupied before the melting of the ice, creating the greatest reservoir in the world. Its waters will be sufficient to irrigate an area twice the size of Rhode Island. In 1941, it will be finished. While the President's tour was calling attention to public hydroelectric power, the Committee of Utility Executives began distribution of a booklet claiming that a study of information published by the President's National Resources Committee "can lead to but one conclusion: that the administration's National Resources Committee has found that hydroelectric power is more costly than steam-generated power. The federal power program is concerned exclusively with development of hydroelectric power. Steam generation of power by the federal government would be an unconstitutional invasion of the rights of the individual citizens, according to the admission before the Supreme Court by the administration's attorneys. It would follow, from the testimony of the administration's own experts, that the federal power program is economically unsound."

Budget Balance.—During the week the administration responded to the growing demand of American business men for the balancing of the national budget. Secretary of the Treasury Morgenthau issued a statement September 27, to the effect that his department was actively engaged in exploring the various avenues open to economy. He wished to assure government office holders and recipients of relief that they need not worry about their appropriations being cut, but otherwise he did not specify the possible fields for economies. The following day Mr. Roosevelt, speaking at Bonneville Dam, Ore., referred to the budget "we expect to have definitely balanced by the next fiscal year." The possibilities of higher taxation—increased income taxes or a national sales tax—are being explored by a congressional subcommittee in Washington, which is also considering the revision of the Undistributed Profits Tax. Such changes as appear probable would hardly satisfy the United States Chamber of Commerce, which has issued a statement reiterating many of the charges already made against the measure—the difficulty of debt retirement, building up needed reserves and securing new capital for normal expansion, the hardship imposed by taxing undistributed profits that have already taken the form of plant, etc., and distress caused smaller companies which are unable to distribute earnings as their larger rivals, and so forth. Excess profits taxes accounted for a large part of the 32.2 percent gain in the nation's internal revenue during the past fiscal year; total internal revenue for the period was $4,653,195,315.

Dictators.—Climaxing a visit to Germany, where he received an enthusiastic welcome, Premier Mussolini of Italy addressed a vast audience in Berlin's great May field. He emphasized the fact that his visit had no secret intentions. "Nothing is being plotted here," he declared, "to further disrupt an already dissension-ridden Europe. This ceremonious confirmation of the Rome-Berlin axis is not directed against other states. We National Socialists and Fascists want peace and will always be ready to work for peace." Chancellor Hitler pointed out that "the true meaning of this public gathering consists of the sincere desire to guarantee peace to our two countries which is not the reward for resigned cowardice but the result of a responsible policy safeguarding the racial intellect and physical fitness of the nation as well as its cultural possessions. In doing this we hope to serve the interests of two nations and, more than that, the interests of the European continent." Premier Mussolini hopes for a revival of a four-power pact to stabilize the peace of Europe by the terms of which the signatories would agree to unite against any of the members that warred on another. He has already received some encouragement from Britain's Prime Minister Chamberlain, who greatly desires an Italo-British understanding. Poland might be taken into the accord as a concession to France.

Struggle for the Orient.—The actual warfare in China continued much the same as in recent weeks. The Japanese pushed on south from the cities of Peiping and Tientsin, while heavy fighting in the Shanghai sector resulted in a virtual stalemate. There were some late reports of a triumph of Chinese Communist armies at Shansi. Japanese bombing of important Chinese cities, however, was materially increased, to the horror of the British public and the peoples of the world generally. Among the score of cities attacked from the air, with materials to a large extent purchased from the western powers, Nanking received the most severe bombardment and suffered the heaviest loss of life. There were also reports that 300 lives were lost when a Japanse submarine sank a Chinese fishing fleet, armed, it was said, only with the most primitive of weapons for the repelling of pirates. Indignation against Japan led in the British Isles to the demand for economic sanctions, with Japan preparing to withstand an economic boycott. Meanwhile 52 nations meeting at the League of Nations Assembly in their new palace at Geneva, under the presidency of the Aga Khan, leader of the Mohammedans and owner of several recent Derby winners, adopted a resolution condemning outright the Japanese bombing of open Chinese cities. Secretary Cordell Hull issued a statement which concurred with these sentiments. There were ominous rumors of a coming conflict between Japan and the Soviets. Some 600,000 Japanese troops were said to be massed on the border between Siberia and Manchukuo. The Soviet Ambassador to Nanking suddenly took a plane for Moscow for some undivulged but apparently important reason.

Mexico.—General Cedillo, head of the nation's last private army and dictator of the state of San Luis Potosi, came to a draw with the government in the latest exchanges of views. The government on seeing its offers

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to Cedillo for any foreign office failing, next announced its intention to make peace with him, but also announced through the army's chief of staff, General Bodadilla, that it had no fear of an uprising and General Cedillo stated "he would do nothing against the government unless the government moved against him." General Cedillo, it will be interesting to know, in 1935 turned a deaf ear toward the capital, and religious services went on practically uninterrupted in San Luis Potosi. The right of assembly was defended in the Chamber of Deputies of the Thirty-seventh Congress by Deputy Santillan. But this is only a blind to allow German Laborde and Rafael Carrillo to expound Communism. The Senate in dealing with the Governor of Sonora (it is known Governor Yocupicio sent a telegram to President Cardenas, recommending the reopening of churches in Sonora) is investigating charges by the C. T. M. that he is "visibly under the influence of the clergy." The investigation also lends some substance to rumors that Yocupicio is a likely candidate for the Presidency in the next election. In advising the Governor of Sonora how to settle the trouble that had arisen among teachers of that state, the Under-Secretary of Public Education said: "The teachers, in addition to working for the abolition of illiteracy, must strive for the incorporation of all the popular masses, particularly the workers, in the social movement of the country." In discussing this *La Prensa* says that the school, "according to the official thesis of the Under-Secretary, should be a center of political activity, and the teacher, necessarily, should possess the twofold capacity of mentor and leader." These same teachers, the paper states, explained to President Cardenas that they had refrained from taking part in politics because of their interest in the progress of their schools, a progress which they could not realize because parents refused to allow their children to attend.

Non-Catholic Religious Activities.—The Episcopal General Convention, meeting at Cincinnati, October 6, had a number of important matters to consider. One that has attracted widespread discussion is the proposal of a Commission on Marriage and Divorce to amend the Church's marriage law. Others matters brought up were the Church's attitude toward social and economic questions, the question of Christian unity and of cooperation with other religious bodies, the status of the presiding bishop and the organization of the National Council, and the internal policy of the Episcopal Church. A further matter of great importance is the question of the future of the Forward Movement. This was inaugurated by the General Convention of 1934, which, headed by Bishop Hobson of Southern Ohio, has devoted itself to the spiritual regeneration of the Church. * * * The first Lutheran Mission on Faith and Life will be launched by the American Lutheran Conference in November in ten important cities of the Middle West and Pacific Northwest. Ten pastors selected from the five constituent bodies of the Conference—American Lutheran, United Danish Lutheran, Augustana Lutheran, Lutheran Free Church and Norwegian Lutheran—will be the speakers. * * * A new day is dawning in Southern race relations, Dr. Charles S. Johnson, noted Negro sociologist of Fisk University, recently told delegates attending the lecture-seminar-conference on the Education of the American Negroes and the African Natives in session there. This new era in race relations is being brought about largely by the work of religious and liberal organizations, according to Dr. Johnson, with social science departments of colleges contributing their share.

Unemployed Census.—After preliminary studies and a conference with government and private experts, labor leaders and industrialists, John D. Biggers, administrator of the unemployment census, announced that census blanks will be distributed to 31,000,000 homes on November 16 and 17. No compulsion will be exerted on the unemployed to get returns, but an elaborate publicity campaign is being worked out which is expected to influence everybody who should answer. The President will lead with a radio address; governors are being enlisted; labor unions will work on it; public and private social agencies will cooperate; prominent citizens and industrialists will help; and all sorts of advertising matter will be used. The Post Office will distribute and collect the blanks, carrying on as it did for the bonus and social security registration. Samplings will be made in all sorts of communities by house to house enumerative census to check the effectiveness of the mail work, and corrections will be made by census bureau experts. One of the most difficult problems is the drawing up of the questionnaire, and outside assistance has been freely drawn upon in working it out. No more than fourteen questions will be asked, and these will be worded with super-care.

Filene.—Edward A. Filene, philosopher of finance, philanthropist and ardent champion of the cooperative credit plan, died last week at the American Hospital in Paris at the age of seventy-seven. He achieved an international reputation as a daring and resourceful pioneer in the field of retail merchandising. His interests, however, apart from the management of his famous Boston store, were numerous. An enthusiastic believer in the maintenance of mass buying power, he advocated higher wages and shorter hours, assailed what he regarded as a tremendous amount of waste, not only in materials but in management, men, techniques and distribution, and repeatedly insisted that capitalism should adjust itself to changed conditions. In 1919, he founded the Twentieth Century Fund to provide donations for surveys in economic and social fields. Aided by the Fund, cooperative credit associations were organized throughout the United States and Canada. Banks, owned and operated by wage earners, granted loans to applicants on no other collateral than a reputation for honesty and sound character. Four years ago more than 2,000 credit unions had been established with assets of more than $50,000,000. Another notable accomplishment was the organization of the Consumer Distribution Corporation, with a capital of $1,000,000, to serve as the central buying and service unit for a large chain of cooperative department stores and other types of retail business. Mr. Filene likewise devoted much time

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to the advancement of the cause of world peace. He favored socialized medicine whereby medical treatment might be extended to whole families for the payment of an annual fee. Last year he announced his final separation from the existing profit system, believing that consumer cooperation "can help greatly in the solution of the problem of distribution."

Crime.—The Interstate Commission on Crime, representing law enforcement agencies in thirty-three states, convened last week in Kansas City and adopted a well-rounded program that includes uniform control of paroled convicts, unified and simplified extradition procedure, an agreement regarding possible police pursuit of criminals fleeing across state borders, and an improved method of compelling the return of vital witnesses. Frederick A. Stinchfield, president of the American Bar Association, in complimenting the state officials for their action, declared that "many millions of people approve more fully of state regulation than of a theory of control and direction by a central government." He conceded, however, that there may be with propriety "a great deal of control and direction from Washington," and expressed the confidence that the commission would approve such a theory "whenever a voluntary plan fails to accomplish its full purpose." In a final session report, the commission advocated a three-point legislative program for firearms control: uniform state laws for the regulation and licensing of revolvers and pistols, and requiring the fingerprinting of owners of such weapons; a federal statute prohibiting the transportation of revolvers and pistols into states regulating possession of those weapons; and a federal ban on the private possession of sawed-off shotguns.

Part-time Farms.—Dr. Carl C. Taylor, chief of the division of farm population and rural life of the Department of Agriculture, announced that the trend to part-time farming, which has been apparent in the country for a decade, is continuing with the return of relative prosperity. A part-time farmer is one who works a minimum of 150 days off the farm and whose cash income from products of the farm does not exceed $750. The 1930 census recorded 339,000 part-time farms in the country, with an average size of 47 acres. That was 5 percent of all farms in the country. New England had 15 percent of them, the Middle Atlantic states 10 percent, and the East North Central, 7 percent. In the following five years, the number of farms increased by 500,000, a large proportion of these part-time. The movement continues to increase. "This trend is providing a definite contribution to farm life. For one thing, it is elevating the standard of living in farm communities. . . . Then, too, he [the part-time farmer] probably helps raise the social standards of the community. . . . The owners of these places usually retain their jobs in the city. . . . Their cash crop is tourists. Farming to them is only a small sideline. But they are making a very valuable contribution to the rural communities in providing new and easily accessible markets for farm products, such as fresh vegetables, milk, butter, cheese and fruits." At the beginning of the depression the motive was largely an escape from unemployment conditions; now it is the augmentation of incomes and the pleasure of having "a place in the country."

Little Clerks.—A year ago there was founded at Lisieux, France, a group called the "Little Clerks of Ste. Thérèse," whose chief function is to serve as altar boys and choir boys at the Carmel of Lisieux and the new Basilica of Ste. Thérèse. In order to be accepted a boy must be eight years of age, in good health, of average intelligence, wholesome in conduct and pious in inclination. A voice amenable to training in the chant is also desirable. A certificate from his pastor or some priest who knows him, a birth certificate and a baptismal or a First Communion certificate are also required. The boys are free to return to their parents for vacations at all times and return home permanently at the age of sixteen. In the case of vocations to the religious life they either return to their original dioceses or become definitely affiliated with the Diocese of Bayeux-et-Lisieux. Although the boys are housed in a fine private residence in charge of the Oblates of Ste. Thérèse, where they receive their religious, liturgical and musical training, they attend the public schools of Lisieux and the more promising pupils are sent to the excellent Lycée there. All the Little Clerks so far are French, but the Carmelites are hoping for children from other lands.

Labor.—Picketing of labor unions by labor unions has spread from coast to coast with interesting intermediate stops. Since September 1, on the Pacific, the A. F. of L. has been conducting its "fight to the finish" against C.I.O. with truckers blocking the entrance of C.I.O. longshoremen into the docks. The A. F. of L., reorganizing its Seamen's Union, began to undertake the same sort of pressure on the Atlantic during the week. In the interior, in Port Huron, Mich., the C.I.O. picketed a plant with a contract with the A. F. of L., and the federation workers burst through the picket line. * * * Along the Atlantic and Gulf, the N.L.R.B. began taking a poll of ship workers, finding out what organizations they wish to represent them. There were blanks for the A. F. of L., the C.I.O. (Seamen's Union and National Maritime Union), and a space to write in other unions or simply to express a desire not to be represented by either of the other two. It was hoped that gradually the difficult conditions in the shipping industry would be worked out. * * * The convention of the Metal Trades Department of the A. F. of L. in Denver was taken up mostly with attacks direct and indirect on the C.I.O. Demands were made that the National Labor Relations Act be changed so that it could not favor the industrial unions at the expense of the craft organizations. Strong dislike was expressed for the conduct of federal administrators, especially Secretary Perkins, who were accused of dictatorial bossing of labor and of favoring the C.I.O. in a partizan manner. The Metal Trade Department leaders want the Lewis unions definitely cut off from the federation, but they are willing to put off any definite action until the federation as a whole can act.

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The Play and Screen

George and Margaret

GERALD SAVORY'S "George and Margaret" is the English counterpart to "You Can't Take It with You," even more tenuous in plot, less robust in characterization, and yet on the whole delightfully written. There are those critics who seem to think that "light as thistledown" is a phrase of reproach, and just because a play has no point of view they turn up what they consider their most superior noses. Well, let them. "George and Margaret" will win its audience in spite of them—in fact it already has. So let me state at once that Mr. Savory's play has no plot whatever, but that it has a most amusing Hampstead family, the Garth-Manders, each of whom goes his or her own way in his or her British fashion. In his dealing with the eccentricities and foibles of English life, Mr. Savory uses the method of subdued caricature, just as Mr. Kaufman and Mr. Hart employ a more flamboyant form in dealing with the more flamboyant native scene. Mr. Kaufman and Mr. Hart are productive of more uproarious laughter and of a greater warming of the heart; Mr. Savory is more subtle. Neither "You Can't Take It with You" nor "George and Margaret" are plays in the old sense of the term, but both are gorgeous entertainment. A play of the subtle nature of Mr. Savory's is more difficult to cast than would be a more robust vehicle, and the author owes a debt of gratitude to the excellent players brought by John C. Wilson from London. Irene Browne as the futile Mother gives a magnificent comedy performance, and one which is never exaggerated, while Morland Graham as the kindly absent-minded Father gives a performance which in its way rivals that of Henry Travers in the Kaufman-Hart comedy. Other excellent performances are those of Rosalyn Boulter, Richard Warner and Alan Webb. Those who love the jokes in *Punch* will adore "George and Margaret," but there will even be those who read the *New Yorker* who will also like it—if only for the change. (At the Morosco Theatre.)

The Lady Has a Heart

HUNGARIAN plays are divided into two categories —plays by Molnar and other plays. "The Lady Has a Heart" is one of the latter. It is by Ladislaus Bus-Fekete. Now Mr. Bus-Fekete started with a good idea. The valet of the Hungarian Prime Minister enters politics and is elected as an opposition deputy while still serving his master. He loves the Prime Minister but detests his policies, and succeeds in overthrowing his government. Meanwhile he falls in love with the Prime Minister's daughter, who is married to another politician. He bribes this politician to allow his wife to divorce him, by giving him a place in the opposition Cabinet. The ex-valet then resigns from parliament to become the manager of a factory, and presumably to marry his beloved when she obtains her divorce. The final moral of this story is certainly not commendable, but during the action there is abundant opportunity for witty writing, and for sly comment on politics and politicians. Unfortunately neither the wit nor the comment is there. Instead of what might have been a European "Admirable Crichton" we have a slowly moving story of a male Cinderella. Only in his curtains does Mr. Bus-Fekete show much sense of theatrical effect. The rest is pretty dull. Perhaps the direction, too, is not entirely without fault in this. The valet, Jean, is played by Vincent Price, who was the Prince Albert of "Victoria Regina." Mr. Price proves that he is not a one part actor. He has distinction, poise and a sense of humor. He is one of the most promising American actors. Elissa Landi is beautiful to look upon, and works hard, and Lumsden Hare is human and amusing as the Prime Minister, and Hilda Spong excellent as his wife. The scenery is effective. (At the Longacre Theatre.)

GRENVILLE VERNON.

Victoria the Great

ENGLAND'S motion picture success on this side has been comparatively unimportant, despite the heroic efforts of her producers, particularly in the past four years, to make a mark in this highly lucrative market. Nor has all the technical and histrionic assistance borrowed for the purpose from Hollywood seemed to have aided the Britons in doing competitively over there what Hollywood has done over here. Contrariwise to this formula of fashioning after Hollywood, which has been virtually ruling the studios in England, Herbert Wilcox presents "Victoria the Great" to demonstrate the new belief that the destiny of England's motion pictures rests rather in making British films, equally addressed to a world audience, but in a strictly British manner and not in the manner of California. And much of the acclaim which "Victoria" will undoubtedly receive can be attributed to this. It is the most emphatically significant motion picture that has been produced in Britain, already carrying the compliment of the Cup of All Nations cinema award from the International Film Exhibit at Venice.

Certainly, no more racial a subject could have been selected by Mr. Wilcox, and this historical romance and British epic is produced with benefits of obvious cooperation, endorsement and encouragement from British authority. "Victoria the Great" is crowded with events which have left their mark on the world and on world history, showing plainly why the destiny of an era and an empire were so involved by and around Victoria. Few of the liberties are taken with historical fact which color so many of Hollywood's historical and biographical treatises on America and Americans.

One of the important surprises is Anna Neagle's portrayal of the Queen. She is to be praised most highly for her understanding of the monarch who stamped her name on an age. Anton Walbrook appears to put the Prince Consort in a more favorable light than is generally accorded him. Herbert Wilcox, as producer and director, deals most adroitly with sacred British tradition and rigid officialdom, the while meeting all requirements of drama for the entertainment screen, in the vein of glamour, splendor, majesty and rich romance.

JAMES P. CUNNINGHAM.

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Communications

IRISH STUDIES

New York, N. Y.

TO the Editor: I saw a statement the other day to the effect that there was a movement in Catholic colleges to do something in the field of Irish studies. Considering that places like Harvard, Columbia and Wisconsin have busied themselves in that direction, you would think schools that have drawn their genealogy in the main from the one nation that stands as a bulwark against an infidel world would long have recognized their obligation. We have had books enough, it would seem, proving that English literature was a great literature, that Newman had a beautiful style, that Swift wrote a travel story read by young and old in a different sense, and that there was a lot of Catholic imagery in Shakespeare. Why not break new ground? Why not try to find out something about the ancient nation that for long was the only nation that had a history and a literature?

We live in a world in which snobbery would seem to be merely the obverse side to religion. It may be true that we like to read and write about the rich and influential in nations as in men. Well, if that is a consideration, Ireland seems to be starting out on a new career, and if she continues at her present rate I would not be surprised if her future were not soon great and noble and if she evolve a culture as rich and rounded and distinguished as in medieval days.

Heaven knows there is material enough. This summer I spent a good part of my evenings going through the volumes of O'Hart's "Irish Pedigrees." There is a work unique among historical records. I doubt if there is a nation in Europe with anything approaching it. Certainly there is nothing like it in England where there isn't a family that can trace itself back to the eleventh century. Yet here we have unassailable records of thousands of families in Ireland that converge in the fourth and fifth centuries; and a lot of them go many hundreds of years beyond that line. And they were noble families. There were a dozen great houses in which the high monarchy was eligible and hereditary. There were over fifty great princely houses, Princes of Ossory, Princes of Iar Connaught, and so on. There were nearly a thousand houses in which the title of "Lord" was hereditary, equivalent to Marquis or Earl or Baron according to the area of their patrimony. And most of these great families held their ground through every vicissitude till the seventeenth century. That is not so long ago. And yet we ignore the records, often minute and detailed, of these noble houses, and go peering with snobbish curiosity at the pretensions of people who are prosperous today but whose prosperity was often built on the ruins of these great Irish houses and who were never heard of beforehand.

In O'Hart alone it seems to me there is material enough for a score of Sir Walter Scotts. And certainly it is high time that some of the great historic Irish figures should have had their competent biographers. Is there a good life of King Brian Boroimhe who crushed the Danes at Clontarf? Or of King Shane the Proud, the last king of Ulster and Ireland, whose presence awed Queen Elizabeth? Or of Owen Roe O'Neill, Shane's cousin? And it seems to me there ought to be great historical novels around figures like King Cormac mac Airt, and King Conn of the Hundred Battles, and King Niall of the Nine Hostages, as doubtless the historical matter here is too tenuous.

Happily we have got to know something about Ireland's great medieval schools, of her medieval schoolmen, Columbanus, Columba, Dicuil, Eriugena, Sedulius Scotus, Cummian and so on, though they owe little if anything to American-born writers. We know little about her ancient kingdoms, Ulster, Thomond, Desmond, Oriel, Orgiall, Ossory, Hy Maine, Tyrconnail, or of the royal figures conspicuous in them. Here it appears is a rich and rewarding field, almost the only virgin soil in European history. It is ludicrous to be conning over thrice-told tales.

Here is the only history of the British Isles worth the trouble of winnowing, up to the French conquests of 1066 and 1172. That it should have lain fallow so long is greatly to the discredit of a lot of people.

BENEDICT FITZPATRICK.

THE SPANISH ISSUE

New York, N. Y.

TO the Editor: I do not wish to prolong the controversy arising from my comment on the Pastoral Letter of the Spanish hierarchy, but I cannot let pass your statements in the issue of September 17 in which you say I ignore altogether certain sections of the Pastoral Letter in arriving at my conclusions. I stated that "the document does not charge the government with having taken any overt acts against the Church." I was referring to the government of Azaña, and the statement holds. The prelates did not make this charge, and the quotations which you adduce do not support your conclusion. The charge which you quote, "that one of the belligerent parties was aiming directly at the abolition of the Catholic religion in Spain," does not refer to any overt act on the part of the government before the outbreak of the war. The meaning of this sentence is quite clear for anyone who takes the time to read it carefully. It is, that after the war had broken out it became quite evident that from that time on—"from its beginnings"—"one of the belligerent parties was aiming directly at the abolition of the Catholic religion in Spain."

In your second reference, if I may say so, you have been equally careless in the quotation from the Pastoral Letter. The sentence which contains the words that the Church "has been the chief victim of the fury of one of the litigant parties" reads as follows: "She was vexed and persecuted before it [the war] broke out; she has been the chief victim of the fury of one of the litigant parties and she has not ceased to work with her prayers, with exhortations, with her influence, in order to lessen its damages and to cut short the days of trial." Now it is quite clear that only that part of this sentence which precedes the semicolon relates to the period before the war; for the last half of the sentence refers to the Church's

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prayers and exhortations to lessen the damages and shorten the war itself—a war in which "she has been the chief victim of the fury of one of the litigant parties."

The answer to the rest of your comment dealing with the election of 1936 was covered in my letter in the New York *Times* of September 19. Any student of politics could cite country after country in which the recognized government has not had the majority of the total vote cast. In the previous election, of 1933, the Right had four-fifths of the Deputies of the Cortes, but the Left had about one-half of the popular vote.

In my second letter to the *Times* I also stated that I believed in the right of defense—but against what and how? I stated that it was always a doubtful procedure to claim legitimacy of defense by force of arms by denying the legitimacy of the established authority. Would you not be willing to agree with this if I had applied it to the Socialist revolt of 1934?

To deal with every point covered by the Pastoral Letter would call for an analysis of it paragraph by paragraph, but that would result in a document many times the length of the original. I shall therefore not trespass further upon your space than to state that in my opinion the interpretation which you have given to the statements of the Spanish prelates is not justified either by the text itself or by the evidence of other witnesses, of whom there are not a few. I trust, however, that you will accept Father La Farge's suggestion and concentrate upon the constructive problems of which the conditions in Spain so forcibly remind us and which confront us on every side in a world so sadly adrift as that which we are witnessing today.

JAMES T. SHOTWELL.

FORTITUDE PREFERRED

San Francisco, Calif.

TO the Editor: I read THE COMMONWEAL each week with the feeling that it is one of the few Catholic magazines that will give a fair and honest picture of the movements under way to better the condition of labor.

The article in the August 20 issue, "Fortitude Preferred," by Norman McKenna, really hit the nail on the head. One particular sentence gives the key to the whole situation as far as the average Catholic journal is concerned. "For years Catholics have been talking about the living wage and other rights of labor, yet when labor gets within calling distance of its rights there are some quick to throw up their hands in high horror and cry 'revolution.'" That is bitterly true.

In McKenna's magazine, the *Christian Front,* there is an interview with John Brophy. He says it is the first time any Catholic paper has asked him for an interview. Where do the Catholic journals get their information on the C.I.O.? Apparently, as Brophy suggests, from the atheistic and capitalistic press.

Michael Williams's campaign for truth in regard to the Spanish situation has caused a flurry of energy among Catholic papers to get the truth from Spain for their readers. Why don't they devote the same energy to finding the truth about the revolution here?

There is a crying need for social justice. United Catholic Action, as we see again and again, can produce wonders. What we Catholics could accomplish if we only would! We have leaders like Michael Williams, Norman McKenna, Dorothy Day of the *Catholic Worker,* and among the clergy, to name only one, Monsignor John A. Ryan.

We must hasten the day when rich and poor Catholics will stand together on justice or the day may not be far off when our common ideals will perish.

DOROTHY L. BRADY.

FRANCIS THOMPSON

Chestnut Hill, Mass.

TO the Editor: Would you kindly permit me through the columns of THE COMMONWEAL to make an appeal to your readers? I am trying to make a complete collection of the first printings of the prose and poetry of Francis Thompson for Boston College Library. The required numbers of several magazines have already been procured. But many months of effort through agencies here and abroad have failed to obtain others. They are the *Weekly Register,* London (1890 and thereabouts, containing book reviews by Thompson); the *Franciscan Annals* (March, July, October and December, 1893; January, February and September, 1894; August, 1895; September and December, 1896; January, 1901; January, 1906; January, 1908); and *Merry England* (volumes XIV, XV, XVI, XIX, XX, XXI, XXII, XXIV).

Any information concerning these magazines will be of invaluable assistance in completing the famous Seymour Adelman Collection recently acquired by Boston College. Together with some notable additions this collection will be on public exhibition in the Boston College Library during the first two weeks of November. Loans of several Thompson treasures for the duration of the exhibition have already been arranged and it is hoped that through the kind cooperation of some of the readers of THE COMMONWEAL other items may, possibly, be procured. Address communications to the undersigned at Boston College, Chestnut Hill, Mass.

REV. TERENCE L. CONNOLLY, S.J.

CLASS PREJUDICE

Sherburne, Vt.

TO the Editor: Mr. McKee in his article on "Class Prejudice" (COMMONWEAL, September 17) is concerned about new political divisions based on property or lack of it.

As long as real property was owned or could be by almost everyone a false Rousseauism did not prevent a vertical division. But the frontier has gone, went in fact more than a generation ago. The numbers who own real property are on the decrease. These people are becoming conscious that they are at the mercy of the great banking houses and industrial corporations. Their only defense is organization and a political line up of the dispossessed.

Mr. Roosevelt is simply using what he finds at hand.

TRUMAN HEMINWAY.

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Books

Criticism Eagerly Awaited

Lucifer at Large, by C. John McCole. New York: Longmans, Green and Company. $3.00.

MANY readers of modern American fiction have been waiting for this book. Those who have felt that man has been desecrated by some of our literary titans, those who have believed that some of our "frank and courageous realists" were at times merely diseased or animalistic, those who have suspected that literary taste has been perverted by a complex of naturalistic values will find in "Lucifer at Large" a critical history which tends to justify their opinions, and in Professor McCole an ideal judge of contemporary fiction. More urbane than the late Harvey Wickham, whose "The Impuritans" covered much of the same ground, more lavish with his facts than the humanists with whom he has much in common, Professor McCole is less the prosecuting attorney than the witty referee, less the philosopher than the philosophic historian.

The book itself is not a thesis, as the title might imply, but a series of essays on the major figures and movements in contemporary American fiction, and its principle of unity rests not so much in what the author wishes to prove as it does in the subjects and methods which he discusses. The approach is, on the whole, inductive and historical. The essential qualities of the work of Theodore Dreiser, Branch Cabell, Sherwood Anderson, Ernest Hemingway, John Dos Passos, Thomas Wolfe, William Faulkner, William Saroyan and James T. Farrell, philosophic trends like naturalism, Freudism, Bergsonism, which have had definite connections with literature, are vividly set forth. The fact that the world of the modern novel is largely an underworld of sex is an inescapable inference rather than an elaborate conclusion. Professor McCole is content to explain, with ironic and salty comment, rather than to argue that Dreiser is "poor in what is human" or that "Our Freudians and stream-of-consciousness writers, who have some genuine veins of ore to mine . . . often bring up tons of muck to prove they have real ore."

Naturally, some chapters shine with a greater clarity than do others. The discussion of Sherwood Anderson's congenital Freudianism is more forthright and more effective than the essay on Cabell, and the analysis of the cult of cruelty which has grown around William Faulkner is more trenchant than the somewhat appreciative chapter devoted to Thomas Wolfe. Vivid, even racy throughout, "Lucifer at Large" is larded with anecdote and spiced with catchy sub-titles and rather Chestertonian epigrams. Indeed the various essays are not only criticisms of an author's work but immature biographies and, occasionally, satires as well.

Professor McCole has, in the opinion of this reviewer, wisely elected to allow his own literary, moral and philosophic principles to be inferred from the nature of his criticism rather than to develop them at length. With him a pound of illustration is worth an ounce of theory.

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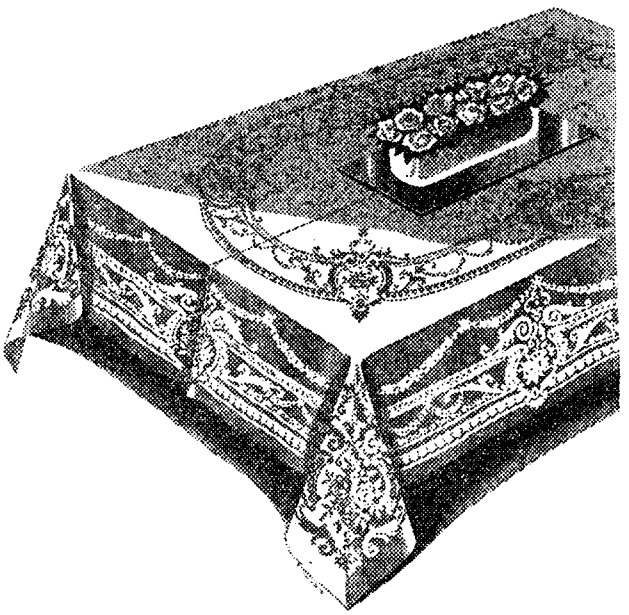

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His credo is briefly stated in the first chapter, where he says that "a writer cannot ignore the moral nature of man and the pattern of society itself. I hold that men live by a definite system of values, and that these values are absolute and objective," and in his conclusion where he expresses a preference for "that writing which has a sound regard for the traditional and unceasing flow of human values, instinctive and enduring. . . ." The intelligent reader will have little difficulty in identifying the definite system of traditional human values.

It would be false to imply that "Lucifer at Large" is a complete philosophic or literary study of work which is examined. Many definitions and distinctions deserve further examination and some of Professor McCole's bracketings require qualification, but the book solves many difficulties and raises as many others. Thoroughly documented, sound in its reasoning, pungently written, it is without doubt the most stimulating work of criticism in recent years.

FRANCIS X. CONNOLLY.

A New Classic

Brother Petroc's Return, by S. M. C. Boston: Little, Brown and Company. $1.75.

THERE is nothing in literature, current or otherwise, to which to compare S. M. C.'s novel. It is *sui generis* and will shortly be listed as a classic. The tale is engrossing and not least among its virtues is its extreme simplicity. Not one superfluous word could be found, nor could one be safely omitted. The language is true English in which any kind of colloquialism would be foreign. None of the writer's tricks are employed and the development of incident is so natural as to startle. Suspense is achieved whereas the *dénouement* is clearly foreshadowed in an early chapter. And yet with it all the book is profound in all its beauties because it is true. A child could fully understand its story and a mystic find food for contemplation in its pages. It breathes Catholicism as naturally as man breathes air and because there is no straining for effects, the book should find equal appeal among discerning non-Catholics. For "Brother Petroc's Return" is perfect, it is uniquely unique, it is one in a thousand, it is pure art unconsciously wrought. The Catholic Book Club is to be congratulated for its October selection.

If we fancied Shakespeare in his young manhood leaping the centuries to visit in ours, we would largely picture him in contact with the physical aspects of our life. S. M. C. has, however, brought Petroc, a Benedictine monk of Edward VI's England, into the twentieth century but placed him in a life whose physical aspects were familiar and little different from that he had always known. It is his contact with modern thought and spirituality which interests the author. Petroc was "a man who had no conception of the meaning of the Reformation, a man whose ideas are those of the Ages of the Faith, and whose piety is as simple as that of a child"; and he is introduced "to a form of spirituality of whose very existence he had no previous idea." The story then, based on a miracle if the reader will, is that such a man could not live in our present age unless he turned utterly from the world and threw himself completely on God. Because like a little child he clung to God and His Mother, Petroc escapes madness, and the great drama of the novel is essentially written in terms of his struggle to preserve through Hope, Faith and Charity his submission to "the beautiful Will of God." The superb climax, tragic only in the most superficial sense and supremely beautiful in its joy and justness, comes with Our Lady's redemption of her promise that Petroc should be one of her Son's priests.

This should indicate the book's profundity of theme yet it should not discourage any who read solely for entertainment. S. M. C. has a quiet sly humor which peeps out like an irresponsible laughing child from behind her mother's skirts even on the most solemn occasions. The stylist can be wisely recommended to study what Agnes Repplier calls "a tale in a keen, restrained austere fashion. . . ." But for those who are prepared unreservedly to enjoy a rich, rare feast—they will find themselves blessed.

JOHN GILLAND BRUNINI.

New England Preachers

Ministerial Training in Eighteenth Century New England, by Mary Latimer Gambrell, Ph.D. New York: Columbia University Press. $2.50.

IN THIS little volume on the education of New England preachers with emphasis on the era between the Great Awakening and the foundation of the Andover Theological Seminary, Dr. Gambrell, an instructor in Hunter College, has made a worthy, readable contribution to the cultural history of New England under the direction of Professors Dixon Ryan Fox and Evarts B. Greene of Columbia University. It was not an easy study to undertake for one unfamiliar with theology; for virtually nothing has been written on ministerial education, and apparently the lives and memoirs of New England divines and ordination sermons cast little light on their training. Hence the essay is based upon a wide reading and an organization of materials from extensive, scattered sources. The study is hardly a critical evaluation of the narrow educational system which was excessively doctrinal, slightly influenced by English or even Scottish writings, and directed by inbred teachers of provincial outlook.

Puritanism stressing preaching condemned untutored "dumb dogs" in the Anglican ministry; yet up to the Great Awakening the English system was followed with slight modification. Ministers were educated as far as progress through Harvard and Yale Colleges was concerned, for of some 250 preachers known to have been ordained in the century after 1640 only 10 percent were said to be without collegiate courses. The preachings, conversions, heresies, rise of deism, conflicts on the theological battlefield in the days of the Great Revival stimulated clerical reading in ecclesiastical history, apologetics and philosophy and sent young college graduates to serve apprenticeships under popular divines or to follow the superficial, undergraduate courses in divinity offered in Cambridge and New Haven.

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To guard the ordinary youth as well as the intended minister, care was taken that teachers were orthodox, even at Harvard with its mild liberalism, and consistent efforts were made to refute the English and New England deists as well as to "index" books of some danger as Gibbon's "Decline and Fall of the Roman Empire." In 1794, Harvard placed a copy of Bishop Richard Watson's "Apology for the Bible" in the hands of every student as an antidote to Thomas Paine.

The influence of the colleges was greater than their courses of studies might indicate. Their presidents were dominant men of considerable scholarship who served long terms and came into immediate contact with all the students as well as the handful of professors and tutors. There was training by example and precept and pronouncement. There were libraries, and there was direction though somewhat informal. Of graduate studies in theology, even Pope Dwight could declare: "The business of a clergyman, it is here believed, is to effectuate the salvation of his flock, rather than to replenish his own mind with that superior information, which, however ornamental or useful in other respects, is certainly connected with this end in a very imperfect degree."

RICHARD J. PURCELL.

Republic and Free State

Death in Dublin: Michael Collins and the Irish Revolution, by Frank O'Connor. New York: Doubleday, Doran and Company. $2.50.

AGAIN the struggle for Irish freedom is brought before us. This time through the personalities of such men as Michael Collins, De Valera, Cosgrave, Boland and Burgess, especially the first. Frank O'Connor, himself an active participant in that memorable struggle against the might of England, has portrayed Collins, as he says, "not for Collins's contemporaries, but for a generation which does not know him except as a name." And truly he has brought out the living man, as he was in all his moods and actions, the man who more than anyone else held together the revolutionary organization in Ireland through the dark days from 1916 to the days of Civil War.

Interned at Stafford, England, after the failure of the Easter Uprising, Collins did not allow himself to fall into the melancholy habits that affect most prisoners of war, but started right out to organize his companions and get in touch with the outside world. From there he was sent to Frongoch where under his impulsive spirit the Irish Republican Brotherhood was reorganized, with such good results that after nine months had passed, and the general release came, he and his followers were able on their return to Dublin to get control of the National Aid Association which under his influence became more than a relief organization for those who had lost their all in the uprising. The author then relates how Collins organized the "Rainbow Chasers, Realists and Dreamers" so that when Lloyd George in April, 1916, introduced conscription for Ireland and sent Sir John French and the Johnnies to enforce it, they were ready for them and

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NEXT WEEK

LIFE IN NATIONALIST SPAIN, by Nena de Belmonte, is a short survey of prices, food supplies, educational activity, medicine and woman's work in the part of Spain under Franco's government. The Marquesa de Belmonte is a former newspaper correspondent just returned from ten months' traveling in her native land. . . . INSTALMENT PURCHASES ARE DOOMED, is the opinion of George K. McCabe. They are already beginning to be superseded by rentals. The rental plan for electrical home appliances, for instance, has already been accepted by the utility industries and the public of England and Australia, and is making headway in various parts of America. Professor McCabe points out the "selling points" of renting rather than buying your electric ice box or stove, and shows how a new rationalization of our economy and monthly budget may be taking place. . . . THE CHAIN GANG, by Floyd Keeler, defends that much publicized and execrated institution of the South—as compared with the prison that might be substituted for it. This is a very clear and sympathetic exposition of certain Southern problems and of the viewpoint of certain sections of Southern people. It is also a sensible examination of penal problems anywhere. . . . Robert Sparks Walker contributes NATURAL PERFUMES, one of his very charming essays on the appreciation of nature, starting here at a cant-hook factory which uses hickory for handles. The author even finds lilacs in October when he begins really canvassing the olfactory delights of the good earth.

could think ahead in times of attack as well as defense. This story of how Collins ran this part of the Supreme Council and the underground warfare between Griffith and himself has seldom been brought to the public's attention, but here O'Connor brings it out as part and parcel of the rebellion, as it rightfully should be on account of the dissension it created in the ranks that should have been unified to the one end they all desired.

The active part of the rebellion is portrayed in the fight at the General Post Office, the activities of the spies and counter spies, "Bloody Sunday," when Lloyd George laid his cards on the table with a demand for signature of the treaty of war, and Collins's last act in the rebellion, that of the signing of the treaty. This treaty brought to the surface all the smoldering unrest that was rife between the Irish leaders. Collins as Commander-in-Chief felt that treaty making should be left to the politicians, but on receiving orders from De Valera he went to London "as a soldier obeying his commanding officer." O'Connor gives the story of the tempest that raged among the Irish delegates there, before and after the signature of the treaty, and how it became the signal for Civil War to Dublin when the delegates returned with it. Then comes the tragic ending of a man who, fighting to the last, had been one of the foremost in Ireland's struggle against Great Britain.

PHILIP H. WILLIAMS.

Huguenot Champion

Young Henry of Navarre, by Heinrich Mann. New York: Alfred A. Knopf. $3.00.

WITH the chicanery and sybaritic existence of the court of France as a background, Heinrich Mann portrays the events and personalities of a turbulent period—sixteenth-century France caught up in the whirlwinds of religious hatred. Under the guileful tutelage of his mother, the Queen of Navarre (Jeanne D'Albret), and Admiral de Coligny, the youthful Henry primes himself to become the champion of the Huguenots, a rôle which he is taught to consider in the nature of a divine calling. While his marriage to Margot de Valois, sister of Charles IX, brought him closer to the life at court, it nevertheless aggravated the situation which culminated in the climactic and fateful events of St. Bartholomew's eve.

In his depiction of the battle of wits between the artful Catherine de Medici and Jeanne D'Albret, Herr Mann reveals not only a thorough knowledge of the historical aspects of the period, but also a keen understanding of the intricacies of human nature. His narrative moves swiftly although in a somewhat kaleidoscopic fashion, portraying the dramatic scenes, so numerous in the strife-torn France of that day, with a skill that his brother, Thomas Mann, might well envy. In a prefatory note, Herr Mann points out the similarity between the conditions existing then and those which prevail in our modern world. His present novel is a carefully documented work, biased at times but, nevertheless, containing in its pages a sincere plea for religious and political tolerance.

EDWARD J. CLARKE.

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Briefer Mention

The Making of a Scientist, by Raymond L. Ditmars. New York: The Macmillan Company. $2.75. The talented Dr. Ditmars gives the public a popular handful of his more informal notes. Full of interesting information about natural history, it shows in a pleasant way how the author developed his career and it encourages readers to expand their interest in many of the number of things that make the world so fascinating a place.

The Foundation of Australia, by Eris O'Brien. New York: Sheed and Ward. $5.00. A well-documented study of England's attitude toward offenders against her law, and a good foundation for studying the motives that brought the Commonwealth of Australia into existence. The last half of the book deals with the transport system, the most stupid example of British Colonial policy, which was saved from disaster only by the common sense of ordinary officials who directed the work on the spot.

Heyday in a Vanished World, by Stephen Bonsal. New York: W. W. Norton and Company. $3.50. The days of long ago as reflected by a James Gordon Bennett man are re-created in a style that is foreign to the ways of today. Living in a world where modern progress had not acquired the speed that is now with us, his reports from the great nations of Europe and the Balkan States coupled with the picturesque career he made for himself are reproduced with pleasing simplicity in these pages.

Joaquin Miller, by Martin Severin Peterson. Stanford University, California: Stanford University Press. $2.50. While considerable research went into this biography, Miller seems to elude his biographer. One catches glimpses of the "literary frontiersman" but not a full character portrait. Miller was a unique personality whose fame far outstripped the merit of his literary output. There should have been more delving into character traits which would throw more light on his career.

England Expects Every American to Do His Duty, by Quincy Howe. New York: Simon and Schuster. $2.00. Mr. Howe puts forward very earnestly and readably but in essentially light fashion the terrific case of perfidious Albion. Should be read by all marines before setting out for the Orient. A strong but incomplete case for rigid isolation.

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